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Zion's Herald.

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Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

Despairing of immediate relief for the national treasury from Congress, President Cleveland again used the power conferred upon him by the Resumption act, and on Monday last invited proposals for a new issue of coupon or registered bonds — this time to the amount of $100,000,000. They are to be dated February 1, 1895 (a year ago), will run thirty years, draw 4 per cent. interest, be issued in denominations of $50 and multiples of that sum, and be payable in coin. Purchasers must pay for them in gold, or gold certificates. The date of issue is put at February 5, time thus being allowed for Congressional action. At this time of writing it looks as though the loan would be a popular one, and that no contract had been made with the Morgan syndicate.

Gen. Gomez has again broken through the Spanish cordon and has entered the province of Pinar del Rio, burning every plantation in his course. The Spanish forces are seemingly powerless to resist or effectually hinder the plans of the insurgent leader. His destructive tactics are designed to prevent a revenue to Spain from the sugar crop, without which she cannot obtain another foreign loan. In crippling her finances she is attacked at a vital point. At present the whole island of Cuba outside of Havana is at the mercy of the insurgents, and news may come any day of a bold coup in which the capital may be seized and the freedom and independence of Cuba be achieved.

Many hearts throbbed with sorrow at the tidings of the death, in West Roxbury, on Saturday last, of Rev. Nathaniel George Clark, D. D., LL. D., for nearly thirty years a secretary of the American Board. It is almost forgotten that he was for over a dozen years after graduation professor of English Literature in the University of Vermont and in Union College. The real work and devotion and enthusiasm of his life were so long and entirely given to missions, that he will be remembered almost wholly for that, and for the prosperity which resulted from his administration. His sweetness of temper, too, his prudence and wisdom in trying emergencies, his ready sympathy, the depth and sincerity of his personal piety, will long be remembered, for they endeared him to multitudes in all parts of the world.

Our silver dollars have not improved in intrinsic value during the past year, according to the quotations of the price of the white metal in the London market. They are still "fifty-cent dollars" — rather less than more. Their bullion value has ranged from $0.4627 to $0.52653 during the twelvemonth, or an average of $0.49168. Yet the silverites insist that this country should adhere to the old rates of 16 to 1.

Great surprise was expressed that Mr. Alfred Austin should have been designated by Lord Salisbury as Poet Laureate — the successor, after a delay of over three years, to Lord Tennyson. Mr. Austin has been known for thirty years in the literary world of England as a hard-working journalist, a critic, and a writer of mediocre poetry. A collected edition of six volumes of his poems was issued by the Macmillans in 1892, but they have gained no wide currency. Either Mr. Swinburne, or Mr. Morris, or Mr. Dobson, or even Mr. Watson, is esteemed by good judges to possess qualifications for the office superior in almost every respect to those with which Mr. Austin is credited. Mr. Austin is now sixty years old — an age when the wings of fancy begin to droop.

The purchase of 50,000 bales of American cotton by a Japanese syndicate, with the promise that the order will be doubled next year, is a notice served upon the millowners of England of a declining market in the East for their finer grades of goods. Japan has stepped to the front rank as a warlike power; ere long she will be the rival of the Occident in manufacturing skill and commercial enterprise.

The Alaska Boundary dispute will not cause much, if any, trouble, according to the opinion of Gen. Duffield, chief of the Coast and Geodetic Survey, and the commissioner on the part of this Government for determining the delimitation. A practical agreement was reached by the surveying parties of both the countries concerned, the greatest difference between the lines run by the two parties not exceeding six feet and seven inches, or fifteen seconds of longitude. Gen. Duffield is confident that the British have no ground on which to base a claim to the gold fields of the Yukon River. There is a chance, of course, for contention over the meaning of the words "ten marine leagues from the shore," contained in the treaty in which the dividing line was laid down — as to whether the continental or the island shore was intended. This still remains to be settled.

Nearly fifty years ago, in 1846, Orson D. Munn and Alfred E. Beach founded the firm of Munn & Co., in New York city, and became proprietors of the *Scientific American*, at that time the only weekly journal of its kind published in this country. Mr. Beach died on the first day of the present year. His fame as an inventor and practical mechanic has been long established. He received a gold medal from the American Institute Exhibition, New York, for a typewriting machine in 1855. He devised a system for carrying letters to the central post-office by means of underground pneumatic tubes from the street lamp-posts. The Beach hydraulic machine, used in the construction of nearly all the underground tunnels, was first operated by him in 1869 in excavating a section of an experimental underground railway in New York city. The Beach Institute for Freedmen in Savannah, Ga., is a memorial of his charitable work.

In Congress.

No public business was transacted in the House. In the Senate the proposed reorganization was consummated by which the control of the committees passed into the hands of the Republicans, the Finance committee, however, being so reconstructed as to give the silverites a majority. It is understood that a free coinage and silver substitute for the Bond bill passed by the House has already been drafted. The fate of the latter, therefore, may be regarded as sealed. Senator Sherman delivered an elaborate speech on Friday in which he maintained that the President was mistaken in attributing our financial difficulty to a demand for gold instead of to a deficiency of revenue caused by the Wilson Tariff bill, and urged that the $100,000,000 gold reserve be maintained at all hazards and the redemption funds in the Treasury kept separate from the miscellaneous cash. He was followed by Senator Elkins, who tried to get an immediate vote on his resolution which declares it to be the sense of the Senate that no bonds should be issued by the Administration unless they should first be offered to popular subscription — a resolution aimed at the alleged secret contract about to be entered into with the Morgan syndicate. A partisan debate ensued in which the policy of the Administration was severely handled, despite Senator Hill's gallant championship. Mr. Elkins' bill failed to pass. Several bills and resolutions have been introduced providing for national defence. In both the Senate and House bills have been referred appropriating $87,000,000 for fortifying and otherwise defending seaboard cities and ports.

Dr. Jameson's Unsuccessful Raid.

It looked as though it might succeed, and success meant so much! The Uitlanders (aliens) over in the Dutch Republic were so numerous — greatly outnumbering the Boers — and their grievances, their demands for civil rights, had been so coldly treated, and Johannesburg with its rich gold fields would be such a prize (more than enough to rehabilitate the bankrupt Cecil Rhodes' South Africa Company and enlarge its dominion), and it was the fate of the Boers to be absorbed sooner or later now that their further migration northward had been stopped by British occupation of the country, and they did not seem to be particularly alert just now although they must have had warning of the expedition preparing to subjugate them and to repeat in the Transvaal the history of Cape Colony, and Natal, and the Orange Free State, and it might all be done by a bold dash of five hundred or more men which would, of course, be followed by an uprising of the miners who would gather round their standard — it looked as though it might succeed; but it did not. The Dutch farmers and burghers were as firmly determined not to be Anglicized as they have been for the last seventy-five years. Their aim was as deadly as at Majuba in 1881, when English regulars bit the dust under their murderous fire. Nearly a hundred Englishmen paid the penalty with their lives for this last raid, and "Dr. Jim" and his remaining associates, compelled to surrender, are in jail awaiting trial. The Uitlanders did not rise. The Boers more than hold their own, for Germany hastened to their support, and Emperor William's congratulatory message to President Kruger was purposely expressed in such terms as to make English ears tingle and English ire burn, although Great Britain disavowed promptly the act of Dr. Jameson. The final chapter of this South African incident remains to be written.

St. Thomas, Santa Cruz, and St. John.

These Danish islands in the West Indies have ceased to be profitable to the mother country — the deficiency in the case of St. Thomas which the Copenhagen Government is compelled to make good amounting annually, it is said, to $150,000. A Danish journalist is the authority for the statement that Denmark is willing to dispose of these possessions, and will offer them for sale, giving this country the first opportunity for purchase. This purpose or disposition recalls the action taken by Secretary Seward twenty-eight years ago with reference to St. Thomas and St. John; he arranged to purchase these islands for coaling and repair stations for our war-ships, and to pay $7,500,000 for them; the people of the islands voted in favor of annexation to this country, and the Danish Rigsdag ratified the proposal of transfer; the United States Senate, however, refused to concur, and the matter was dropped. Since that time the need of a coaling station in the West Indies has been keenly felt, and unsuccessful efforts have been made to acquire Mole St. Nicholas and Samana Bay. The Danish islands ought certainly to belong to no other Power than the United States, if Denmark cares no longer to retain them. Germany is said to be eager for them (she has no harbor in the West Indies), but it would be a palpable violation of our Monroe doctrine for that or any other European Power to acquire them. If Denmark can no longer afford to keep them, she would probably sell them at a nominal price. They are not very big — Santa Cruz has only 84 square miles, St. John 21, and St. Thomas 33 — but the latter has an excellent harbor and would make an ideal naval and coaling station. Steps have been taken to ascertain what Denmark is willing to do in this matter.

The Venezuelan Commission.

The wisdom and political fairness shown by President Cleveland in his selection of this important Commission has been approved by the newspaper press of both parties and by the judgment of leading citizens. Justice D. J. Brewer, who heads the list, is the son of a missionary, a graduate of Yale, and a nephew of David Dudley Field, in whose office he studied law. His life has been spent in the West, in Kansas principally, where he speedily attained judicial eminence. He was on the Supreme bench of Kansas for eleven years. Later he became circuit judge, and President Harrison appointed him in 1889 associate justice of the Supreme Court of the United States, a position which he still holds. In politics he is a Republican. Judge Richard H. Alvey is a Marylander, and has been intimately identified with the judicial history of that State. He resigned the chief justiceship of the Court of Appeals to accept a similar office in the Federal Court of Appeals in the District of Columbia. His name has been often and prominently mentioned as worthy of far higher dignity. His long experience in weighing evidence, and his familiarity with the Spanish tongue, will render him especially valuable to his associates in this Commission. Andrew D. White, ex-president of Cornell University, is too well-known to need characterization. As a member of the San Domingo Commission in 1871, and subsequently as minister to Germany and to Russia, he accumulated diplomatic experience which will be helpful in his present duty, while his thorough knowledge of history will add greatly to his fitness for investigating the difficult problem to be submitted to the Commission. Frederic R. Coudert, the well-known lawyer of New York city, has been president of the Bar Association, was one of the counsel for the United States before the Bering Sea Commission, has had part in almost every celebrated law case in recent years, and the firm of which he is the head "numbers among its clients half the governments of Europe." He is a leading Democrat. President Daniel C. Gilman, of Johns Hopkins University, early in life made a specialty of physical and political geography, and filled many educational positions before his election, in 1875, to the post which he has so long and worthily filled. He has been an extensive traveler, and a student of the social and political institutions of countries abroad. He prepared the memoir of James Monroe for the American Statesmen series. The Commission met at Washington on Saturday, the members took the oath of office, and Justice Brewer was elected chairman.

New Light on the Venezuelan Dispute.

The London *Chronicle* sent a special and skillful representative — Mr. Henry Norman — to Washington a fortnight ago to investigate the Venezuelan boundary dispute from this side of the water. He has performed his work fearlessly and thoroughly — so thoroughly that the British people have learned not only that the "Schomburgk line" which Lord Salisbury insists upon as the unalterable frontier of British rights, was regarded as merely tentative by Lord Aberdeen fifty years ago, and was subsequently repudiated by him; but also that Lord Granville eleven years ago proposed arbitration of the entire dispute on the same basis as that suggested by Secretary Olney — all this from unpublished correspondence in the State Department in Washington, which also must be on file in the British Foreign Office, and which Lord Salisbury either ignored or suppressed in his correspondence with Secretary Olney. These and other revelations have caused a marked change of tone in the British newspaper press, and Lord Salisbury has been sharply criticised for having his official statements discredited by a newspaper correspondent. Evidently the British case must be revised. If the Schomburgk line is worthless as a frontier boundary, the entire region east of it to the Essequibo River should be included in the arbitration, as President Cleveland insisted.

METHODISM IN THE GREAT CITIES.

V.

Methodism in Toronto.

Rev. John Hunt, D. D.

THE first Methodist church in "Little York" — now the populous and beautiful city of Toronto — was erected in the summer of 1818. This was known as the

"White Meeting House."

It stood on the site now occupied by the Bank of Commerce, one of the most stately buildings of the city. Its dimensions were forty feet square; the material, wood. There was, of course, a frame to be prepared, then a "raising." When the builder was ready he went to solicit aid in raising the frame, stating to all that there would be neither rum nor whiskey, but they would have "beer and cakes." The meeting house was ready for occupancy in the early autumn of that year. At that time there was not a single member of the Methodist Church in the town. The preachers were, however, men of faith. God blessed their labors, and speedily conversions took place, and a society was organized. Prosperity dawned upon the little flock, and they were very successful in gathering sinners into the fold.

A difficulty arose from the fact that Wesleyan missionaries from England commenced divine service in a Masonic Hall. Many whose proclivities were strongly British forsook the White Meeting House, and their number was much diminished. This difficulty was amicably settled between the English Conference and the General Conference of the Methodist Episcopal Church, United States, and the following year the missionaries were withdrawn. The field was then cultivated by the original occupants, and prosperity attended their efforts. In 1826 the membership was two hundred. Increasing congregations rendered it necessary to enlarge the building. Thirty feet of an addition was made, thus furnishing an audience-room seventy feet long and forty feet wide.

Up to this time there was no resident minister in the town. It was entered on the Minutes as "Yonge Street and York." As it was deemed necessary to have service every Sabbath, the following year a preacher was stationed in the town to look after the flock at the White Meeting House. That preacher was Rev. William Ryerson, a man of wonderfully persuasive eloquence. He was succeeded the following year (1828) by Rev. Franklin Medcalf. This year Methodism in Canada was set off as an independent branch of the church. The following year (1829) the *Christian Guardian* was commenced, with Rev. Egerton Ryerson as editor, and Mr. Medcalf, assistant. Mr. Medcalf had a fine, commanding presence, and did everything with propriety and in good taste. He was educated for a physician, but gave up medicine to preach the Gospel. He was a superior scholar, and one of the best preachers of his day. He was devoted to his work, and simply bore the stamp of a Christian gentleman. He remained here two years, beloved by all who knew him. Before leaving the old White Meeting House, let me say they enjoyed, also, the ministrations of James Richardson, William Smith, Alex. Irvine — all men of mark. They were a united, happy people, zealous for God and the good of the community. The names of such men as Dr. Morrison, J. R. Armstrong, W. P. Patrick, Mathew Walton, Thos. Vaux, and Jesse Ketchum shall be held in everlasting remembrance. Mr. Ketchum, though one of the most liberal supporters, was never an actual member of the church.

The population of Little York continued steadily to increase. It was speedily to be proclaimed a city with the more euphonious name — Toronto. A new church edifice had been projected; in fact, had become a necessity. A site was procured on Newgate, now Adelaide Street, and a substantial brick church was ready for occupancy in 1833. This did good service for many years.

Methodism still had its difficulties. In the year 1832 Rev. Mr. Barry, an eminently devout man and a minister of much more than ordinary qualifications, opened the George St. Church under the direction of the English Wesleyan Missionary Society. A union with English Methodism was consummated in 1833 and the missionary withdrawn. This union was dissolved in 1840, and George St. Church was again opened under the direction of those who adhered to what was termed British Methodism. Then, for seven years, was presented the anomaly of altar being raised against altar, when a union was again effected on a much more satisfactory basis. Of other branches, the Primitive Methodist body opened a church on Bay St. in 1832, and missions in other localities. They removed to Alice St. in 1854, and to a more commodious building on Carlton St. in 1874. The New Connexion Methodists erected a church on Temperance St. in 1846. This body had a not very vigorous or aggressive life at any time, though the pulpit was filled generally by devoted and excellent ministers. Union was effected between this body and the Wesleyan Conference in 1874. Another offshoot from English Methodism, the Bible Christians, erected a church on Agnes St. They maintained a rather feeble existence for a few years, until the union of 1883. The Methodists of Toronto were always very democratic as to their ideas of church polity, consequently the Methodist Episcopal Church never attained a foothold in the city.

With so many branches of the same body in a comparatively small city, more than ordinary activity would be required on the part of each to retain its own. Their mode of worship was similar — they sung the same hymns, preached the same doctrines, and like experiences were heard in all the churches; albeit the existence of those churches side by side was not calculated to promote the progress of religion. True, there was much zeal. Revivalists were employed. Revivals also came. This, together with the growth of the city, led to a large increase of membership and influence in the Methodist churches of Toronto. Whether this zeal was the outcome of a "pure flame of love," or mingled with jealousy of branches of the same family, this deponent does not now undertake to decide. The Great Head of the Church can, and often does, overrule for good acts which do not spring from the purest motives. Then, as now, it was not uncommon to invite noted revivalists from the United States. Among others, I mention Rev. John N. Maffit, who conducted revival services for some months in Adelaide St. Church. No one could act the part of a Christian gentleman better than Mr. Maffit, and I would fain believe, notwithstanding some escapades in his career, that he was at least while here all that should be embodied in that character. His preaching was singularly attractive and beautiful, his zeal a consuming fire, his influence with young people immense. Several hundreds joined the church. I cannot say how many remain to the present. Poor Maffit! How attractive the man! How chequered the scenes of his life! How deeply penitent and sad many of his last days! Let us hope for the best, as those did who were with him in the "sunny South" after the dark clouds had passed away and the sunlight was bright and beautiful in the western horizon! Twenty years after Maffit, and now more than thirty years ago, came Rev. James Caughey, who for several months labored here. His ministry was most powerful. Hundreds were converted, and many remain to this day.

The development and growth of the church during the last decade is simply marvelous. This is due largely to the gathering into one and union of all the branches of Methodism in 1883. Now, through the entire Dominion

Methodism Presents One Grand, Unbroken Front.

The advantages of this in no place are more apparent than in Toronto. In place of bickering and strife and altar being raised against altar, there is a warm, fraternal feeling and a very earnest desire to help each other. This was not brought about without much anxious and prayerful consideration. There is an actual membership of a fraction under 12,000, and adherents numbering at least 28,000 more; the Sabbath-schools number 12,000 scholars. The total amount of money raised by the city churches for various connectional purposes, not including church debts, is, in round numbers, $180,000 per annum. There are 34 churches within the precincts of the city. Several of these are among the most substantial and imposing edifices, which will not fail to attract the attention of visiting strangers. Among them is one of the finest buildings in the Methodist world, which has won the admiration of visitors from the different nations of Europe as well as the United States. This is not a mere boast, but a fragment of veritable history.

Since the federation of Victoria College with our Provincial University was decided upon, the Methodists of Toronto have contributed the sum of $386,000 toward the building fund of the new university, which now adorns our beautiful Queen's Park, and is a great credit to the Methodism of our country. The erection of such a building, together with the residence of the professorial staff and the attendance of a large number of students, greatly increased since the removal of the college, have very much tended to impress the citizens with the importance and stability of Methodism in our city.

Another thing of no minor importance is the location of our Book Room and publishing establishment. The issue of a weekly paper (only a few years short of coevality with your own), the organ of the Connexion, various Sabbath-school publications regarded as second to no other, also a monthly magazine, now well known far beyond the limits of our own Dominion, as well as, yearly, a largely increasing list of volumes of theological and general literature, many of them presented in the very best and most attractive style — all contribute to impress the public with the development and growth of Methodism from this great centre. Two things I mention here: First, its publications are all of a healthy and moral tone; nothing of a doubtful character is ever allowed to issue from its press. Second, every year as it passes reveals it more and more to be a paying concern; thus tending materially to build up the character of the church.

Now as to the

Relative Standing of Methodism with Other Denominations.

There was a time when the Methodists of Toronto were but a "feeble folk." There existed a powerful monopoly known as the "family compact." This compact claimed *all* civil offices and power, and looked down upon any one who presumed to profess a religion other than that of the dominant party, or as such to claim any ecclesiastical rights. One special grievance was, Methodists had no authority to solemnize matrimony. This could not long continue. It was chiefly due to the efforts of one man that Methodism was placed on equal footing with any other church. A debt of gratitude is due to the beloved memory of Egerton Ryerson for battles fought and victories won. His views were the broadest, yet Methodism in Toronto was very dear to him, and he lived to see many happy results from his efforts. I rejoice to place on record my personal tribute of admiration for Dr. Ryerson. May his memory ever be green and fragrant to us who owe so much to his labors, until we meet him when we join the great majority in the glorious hereafter!

Free from all disabilities, Methodism has stood for many years as the equal of other churches. "Shoulder to shoulder" with them, she is doing excellent spiritual work, and making successful onslaughts on Satan's kingdom. She is abreast of any other in purposes and efforts for the good of the body politic. Her foremost advocacy of the cause of temperance has placed her on vantage-ground in public estimation. In looking after the children, in seeking to raise the fallen, in endeavoring to rescue the perishing and degraded, Methodism is doing work equal to any other denomination, and is on most fraternal terms with all.

The following is but an approximate view of the percentage of the leading denominations as related to the entire population. The last returns of the Dominion census are so manifestly inaccurate on many points that it is impracticable to arrive at any very satisfactory conclusions. According to the census commission, nearly one-fifth of the inhabitants of Toronto are returned as having no church-home. After making a distribution of these as fairly reasonable as possible, there are still remaining 20,979. Of these, I find there are 5,735 connected with various minor denominations and "not specified," still leaving 15,244 unaccounted for.

	Totals.	Percentage.
Episcopalians (Church of England),	50,000	27.56
Methodists	49,500	25.09
Presbyterians	30,000	16.55
Roman Catholics	25,830	14.25
Baptists	8,809	4.80
Congregationalists	6,102	3.33
Minor denom. and "not specified,"	5,735	3.17
Unaccounted for	15,244	8.26
Total population	181,220	

It will be seen that, in point of numbers, Methodism stands second among the various denominations of our city.

I want to notice a subject which has been questioned as to its being a source of strength or weakness. Methodists from the beginning have been noted for hearty, if not always artistic, singing. John Wesley valued good music above many, published a music book (in which there are many pieces similar to what we have now), gave very minute directions as to the service of song, and speaks of his soul being enraptured while he listened to the pealing notes of the organ while performing oratoria in some of the great cathedrals. Music is a powerful factor in church existence. It is universally admitted as a great attraction. In many of our churches there is earnest, heart-stirring music, in which the congregations vigorously join. In others you may hear frequently some of the finest classical music rendered in the most artistic manner, giving evidence of taste and culture of a high order. It is said there are many among the regular attendants, and also strangers who visit the city, who are attracted by this. It is farther argued, is it not fit and proper that the church should aspire to have the best? — as possibly some who come to hear the music may be brought under the "power of truth and grace."

Sources of Strength.

I place, first, the leaven of true piety found in all the Methodist Churches of the city. There is a goodly number whose heart and life are consecrated to the service of God and the church. They pray, and secure answers to their prayers by constant labor for Christ. There is in this a source of earnest, active life whose pulsations never cease to throb.

As in every age, so it is now in Toronto — the godly women of the church are doing much to conserve her interests and foster her aggressive spirit. The Woman's Missionary Society, the order of Deaconesses, the Ladies' Aid and Dorcas' Societies attached to each church whose object is to care for the poor and also to look after the material condition of churches and parsonages, all stand out prominently in the church and before the public as doing gracious work for the Master.

The associations of our young people present another element of strength. It is indeed refreshing to visit the meetings of those young people thus leagued together, and listen to them devising plans and preparing for work to be done for God and our common humanity. By their Christly aid many perishing may be rescued and others saved from going astray.

The Sunday-school, also, must be regarded as an element of strength. Here thousands of our children are impressed with the value and importance of divine truth; and by the agencies there at work, under the guidance of the Holy Spirit, very many are brought into vital union with the body of Christ.

Uniformity of doctrine and worship is another important source of strength. You may go into any one of the more than thirty Methodist churches, and you will find the same mode of worship and hear the same doctrines proclaimed. Enter any of those churches during the Wednesday evening prayer-meeting, and you will hear similar earnest, faithful prayer, the same songs of praise and a relation of like experience as of old. There is also, I believe, a closer adherence than in many other places to the primitive institutions and methods of Methodism. The class-meeting is especially honored. Another advantage is a large proportion of liberally educated laymen from the learned professions who take an active part in the spiritual work of the church. Also, advancement in social position, increase of general intelligence, success in business, and accumulation of wealth combine to open access to all classes of society. Strength and influence are thus given to the church, and, if rightly used, cannot fail to be a means of much good.

I cannot overlook the "Fred. Victor" Mission Hall — one of the most munificent gifts in the history of our church to the Methodism of Toronto. The name of the hall is derived from the name of a son of the donor, who some years ago passed away to his reward. It was built by H. A. Massey, Esq., at a cost of about $60,000, and stands in the heart of the city — a monument of parental affection and sympathy for perishing humanity. It contains a lodging-hall, where during last year over 26,000 beds were occupied at 10 cents each, wash-rooms for lodgers, a penny savings bank, a restaurant, and a fine hall for religious services, to which a minister was appointed at the last Conference. In presenting this beautiful and magnificent gift to the Methodist Church and the city, an arrangement was entered into with Mr. Massey that several of the churches within a given area would furnish the means to meet the annual expenses. It is under the management of a committee selected from those churches, whose duties are prescribed in the deed of gift.

I would fain pass over the next and concluding part of the subject — the

Weaknesses of the Church.

Nevertheless truth requires that we look these fairly in the face. For two decades the Methodists of Toronto have devoted

their attention to the erection of expensive and beautiful churches. They have thus got together large piles of brick or stone which, while they appear to be a credit to our city, are a burden to the denomination. Many of them are loaded with debt. Large sums of money have to be raised to pay off mortgages, blot out floating debts, or to meet interest over or coming due. The officials of such churches are thus under a continuous strain. Attention is distracted by this to the neglect of the more direct spiritual work of the church. For the time being this is a source of weakness, but by faithful exertion the difficulty may soon disappear.

Another element of weakness in the Methodism of Toronto is the importation of professional evangelists. In fact, seeking the aid of such is an acknowledgment on the part of the minister, and an expression of opinion on the part of others who may join in such invitation, of inability to carry on the work of God to which he has been appointed. Every one may not be equally capable, but is it not an acknowledged truth that every Methodist preacher is, or should be, an evangelist? During the last decade, in several cases, services of this kind have been sadly disappointing. After their close we have looked in vain for those hosts of sinners who have been reported as converted and brought into the church. Many have not been found. After the observations and experience of half a century in the ministry, it is my solemn conviction that there is no work of revival more real and effective than that which is carried on by the minister in charge, aided by the officials and others of his own church, "men whose hearts God has touched," and who necessarily feel a deeper interest in the prosperity of the work of God in their own community than a stranger can possibly realize.

Another source of weakness is twofold. An ideal paradise for many young and some older ministers is a city charge. All lawful means within reach are deemed proper to attain this end. Protests and remonstrances from official boards may come in vain. Even declared determination to reduce the salary by fifty per cent. or more will not avail. There is great danger of pulpit and pew being brought into antagonism by this process. Both are weakened thereby. I am told that this degrading weakness exists more in the Toronto Conference than elsewhere. What is the remedy? With our system just as it exists at the present time I do not see the way to an immediate remedy. Mutual forbearance might do much, but this does not always appear to be within reach. There is need of some central and disinterested authority, whose piety, wisdom, deliberation, and administrative ability would command the respect and confidence of both ministers and people, and whose decisions should be final. With a knowledge of the work to be supplied, and the capabilities of the men available to do it, this power, judiciously exercised, would put an end to very much that is now unseemly and cannot but retard the work of God.

In closing, I would like to say, on certain conditions of comparatively easy compliance, Methodism has a glorious future in Toronto. Let us have more of the simple, direct, evangelical, revival preaching, accompained by the *old-time fire*, a more active adherence to connectional principles, of the stronger helping the weaker churches (which is the aim of our "Methodist Social Union"), together with personal consecration and consistent holy living, and we cannot overestimate the blessed influence of the Methodist Church in our city.

DELENDA.

Because the blood that long has filled her cup
Today brims o'er;
Because the banner that she lifted up
Drips red with gore;
Because our brothers from her death-struck plains
For help do call;
Therefore this land shall fall!

Because the props that shored her crumbling throne
Are rotted through;
Because not one hour could it stand alone,
Black 'gainst the blue;
Because the earthquake clutches at the foot
Of tower and wall;
Therefore this land shall fall!

But most because the Lord is Lord of might,
And light, and love;
Because the nations in His balance-hand
Are weighed above;
Because His mill, slow grinding grindeth small;
Therefore this land shall fall!

— Mrs. Laura E. Richards, in *Boston Transcript*.

NEW YORK CORRESPONDENCE.

Our Occasional Correspondent.

JUST now we are very hard at work trying to find out what changes are necessary in Methodism. We have men among us who could make the Methodist Episcopal Church all over at twenty-four hours' notice. If we are to believe these spiritual doctors, we have about all the diseases that the body ecclesiastic is heir to. These good men must spend a great deal of time in listening to the heart-beats of their patient, and they must either be great travelers to "know" Methodism so well, or else perhaps, like other doctors, they make a little knowledge go a great way.

We are reminded of our friends at Ocean Grove, who are beginning to ask whether the ocean is going to leave any of its coast lines. Judged by the thunders of eloquence and the floods of talk in our New York Preachers' Meeting against our "standards," we are in doubt whether much will be left of what we have fondly called "the peculiarities of Methodism." We have found out that the foundations are all washed out under the presiding eldership, and it is about to be overwhelmed; the old buttresses and masonry upholding the episcopacy are trembling, and we shall soon be obliged to take the structure down and rebuild it after an entirely new pattern. The "time limit," like a big pier supporting the arches of a bridge, that we thought safe for a generation longer, is seriously threatened, and there seems no doubt (in their minds) that it will go down by next May. But there is a good deal of this talk that reminds us of the feats of the circus and of the clown when we were boys. For a few days all the boys were circus actors and tried to make fun like the clown, and then we settled down to work and whips, and the world went on about as usual until the circus came around again.

* *

We were lately favored (not according to the plan) in the New York Preachers' Meeting with a paper of remarkable ability by Rev. S. Parkes Codman, and that would greatly delight your Boston meeting when you want to go away after a first class address. It was entitled, "Evangelical Religion and its Rivals." It was thoroughly scholarly and comprehensive, leading into lines of thought not very familiar, and yet glowing all through with evangelical fervor, making clear the new theological views that are affecting our religious life, and warning us against certain so-called "Scriptural" and spiritual teachings. Mr. Codman is a young man about thirty, who is now in charge of the new metropolitan movement in this city. He has reorganized the work on new lines, and everything about it promises success. When they get into their new quarters it will afford a subject for an interesting letter.

* *

The annual meeting of the Wesleyan University Club of New York was held the other night at the great Hotel Savoy on 5th Avenue and 59th St., and we had the pleasure of paying $4 for our tickets, and all because Yale or Harvard hold their club meetings at the Savoy. It may sound and even seem large to young men the next day to read of the club dinner being held at the Savoy. In the same way Wesleyan used to play football with the large colleges, and had the pleasure of paying large bills for constant defeats. The simple fact was evident that $4 a plate shut out scores of our young men in professional life who cannot afford such an extravagance. If these dinners are to be a kind of advertisement for the college, it may turn as many in some other direction as it draws to Middletown. Divide the price by two and multiply the talent put into the speeches by the same figure, and the committee may be sure of doubling the attendance. The college needs to keep itself in touch with its young alumni who have no money to satisfy a few fastidious gourmands who would criticise any table. We were glad to see the circular of the Boston Wesleyan Club about the same time, and while they only charged $2 for their dinner and half of that being for annual dues, yet the meeting was a grand success and was worth reporting.

* *

The great temperance meeting held in Carnegie Hall last month was one of the most impressive gatherings of representative Christian men in this city for a generation. It was gotten up by the "Church Temperance Society" (Episcopalian), and they gathered the flower of public speakers from the Catholic and Protestant churches of the vicinity; Bishops Potter and Doane, Father Doyle (with his archbishop's approval), Dr. Faunce (Baptist), and Dr. Thomson (Presbyterian), being among the speakers. We were represented by Dr. Buckley and by ex-Senator Warner Miller, who put the temperance plank into the late Republican platform of this State. Every address was a real unquestionable success; but it is safe to say that Dr. Buckley's speech was the best of the evening. The meeting was a protest against any change in our present laws favoring an open Sunday, and its influence will be felt this winter in Albany among our lawmakers.

* *

The last Preachers' Meeting of the year, held Dec. 30, was an open one, the large room being crowded with the ministers and the friends of Rev. Dr. John Miley, met for a memorial service. For forty-three years Dr. Miley has been a member of the New York Preachers' Meeting, and for much of that time a well-known man in Methodism. Two hours were given to the services, and the time was all too short for the generous, hearty and every-way-deserved tributes to this loved and honored man. We were favored with four remarkable addresses — by Dr. Crawford his long-time friend, Dr. Butts and Dr. Upham of the Theological Seminary, and Rev. W. F. Anderson, one of the graduates. There was no "ministerial dead-line" for Dr. Miley, as his last volume of "Systematic Theology" was published after he was eighty years of age. He lectured three times the last day of his life. He was a great teacher and a great man. It will be a delicate and difficult task to fill the vacant place, and yet the Bishops who nominate and the trustees who elect are likely from present appearances to have a large number of names presented as candidates for the chair. It is quite wonderful the great number of men who are ready for such places, and whose many friends are willing to apply in their behalf.

About a month ago we had the great pleasure of listening to a sermon in our Preachers' Meeting from Rev. Wallace MacMullen, of Philadelphia, formerly from Springfield, Mass. It was simple, spiritual, practical, inspiring, and every preacher enjoyed it. Why is it that so few of our able preachers are willing to preach there?

* *

The great New Year's services of our Social Union are to be held on Friday night, Jan. 3, in Grace Church, Bishop Foss having charge of the meeting. This takes in all our churches, and it seeks to strike the key-note for the revival services that begin in all the churches with the Week of Prayer. We look for a winter of large revivals.

One of the great trials of the newspaper profession is that members are compelled to see more of the sham of the world than any other profession. Through every newspaper office day after day go all the weaknesses of the world — all the vanities that want to be puffed, all the revenges that want to be reaped, all the mistakes that want to be corrected, all the dull speakers that want to be thought eloquent, all the meanness that wants to get its wares noticed gratis in order to save the tax of the advertising column, all men who want to be set right who were never right, all the crack-brained philosophers with stories as long as their hair and as gloomy as their fingernails in the morning bereft of soap — all the bores who come to stay five minutes, but talk five hours. — *Dr. T. DeWitt Talmage.*

THE STILL HOUR.

Brilliant Christians.

"Ye are the light of the world" — hence, brilliant Christians. But men cannot be brilliant Christians if they keep their light "under a bushel." They must let the Christ-given light in them shine out with all possible freedom. The light may not throw out its brilliance from one Christian the same way or style as it does from another. There may be varying degrees of volume. One may be a small lamp and another a large lamp. One may be a candle, another a gas jet, another an electric light. Yet all may be brilliant. The Christian of small intellectual ability and very limited education is, if he let his light shine, a brilliant Christian.

Far Better.

Instead of spending one's energies in trying to maintain a sinless state, and combating those who hold differing views on the subject, it is far better to expend one's best thought and full powers in the great work of bringing lost men to a knowledge of a gracious Redeemer. Nowhere in God's Word is it said: "First get entirely free from all sin, and then lead souls into the kingdom." Nothing of the sort. As soon as Christ healed a man He told him to relate what God had done for him. We are not to see how good we can become, but, rather, how much good we can do for others. We are not to be self-centred, but out-going and out-doing.

From All Sin

One of the most heartening passages in the Bible is this: "The blood of Jesus Christ, his Son, cleanseth us from all sin." Were it not for this divine assurance, our hearts would often utterly despair. We have committed some sins which, as we first reflected on them, seemed too great to be forgiven, too foul for cleansing; but soon the truth that Christ's blood cleanses from "all sin," even all manner of sin, came to us with fresh force, and we took courage, thanked God and rejoiced. If there were some sins which could not be cleansed from us by Christ's blood, we would indeed be hopeless; but it does cleanse from all kinds and degrees of sin. Why should we despair?

Why Needed.

One great reason why men need Christ as their Saviour is because they are bad and not because they are good. It was their badness that brought Christ into the world. And it was also because men could never become good by their own efforts that Christ came to make them good. Now, when the ungodly can be made to deeply realize that just because they are very bad they need Christ, and that, for the very reason that they are bad, Christ died to make them good, they are likely to accept Him as their Saviour. The greater one's illness is, the greater is his need of a physician. Well people get along without a doctor.

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THE PRESIDENT'S MESSAGE.

Prof. Wm. North Rice, D. D.

IT was with profound regret that many Christian people read the President's message. Its brazen trumpet-note of insolent defiance to brethren across the sea made harsh discord with the echoes of the angel chorus of Bethlehem with which the air of Christmas was vibrating. And, although politicians of both the great parties have seemed to vie with each other for the bad pre-eminence of noise in the Jingo orchestra, it has been somewhat of a comfort that a decided majority of the voices of the leaders of distinctively Christian thought, from pulpit and editorial and professorial chair, have been raised in rebuke of the President and Congress.

At the threshold of the discussion, I wish to say that I recognize the possibility of difference of opinion among honest and intelligent men, and shall neither assert nor insinuate anything against the motives of those with whom I differ. I cordially believe in the honesty and patriotism of the President of the United States, however greatly he may have erred in judgment in the present case.

Nor have I any disposition to defend the policy of Lord Salisbury. He is doubtless the worst of English Jingoes, since Beaconsfield ceased to play such fantastic tricks with the interests of nations as might well have made angels weep. A question of boundaries is a question of historical facts and of interpretation of documents. It is a question more suitable for arbitration than almost any other that can arise between nations. Years ago the question between Venezuela and British Guiana might have been peacefully settled by arbitration, if the wise, liberal, and humane administration of the great Gladstone had lasted a few months longer. Lord Salisbury's refusal to submit the question to arbitration is strong reason for believing that he intends to take and hold by force more than any impartial arbitrators would be likely to award him. Surely no effort on our part should be lacking to influence the English government and the English people in favor of a more righteous policy.

But it is one thing to use influence to induce a sister nation to submit a dispute to arbitration. It is a very different thing to say to that nation, "We will appoint ourselves arbitrators in your dispute; and, if you do not submit to our judgment, we will fight you." Such a defiance is quite in the spirit of mediæval knight-errantry; it is not in the spirit of nineteenth-century statesmanship. No nation is called upon to send its fleets and armies roaming through the world to redress all wrongs. The general adoption of such a policy would make any trivial misunderstanding a possible occasion for involving all Christendom in the horrors of war. Self-interest and humanity alike enforce the duty of non-intervention in the affairs of other nations. In only two cases is one nation justified in armed intervention in the affairs of other nations — when its own interests are in some way involved, and when humanity is outraged by some flagrant oppression. It is preposterous to claim that the present dispute between England and Venezuela belongs to either of these classes. It is a matter of absolute indifference to our national interests where the boundary line is drawn. Nor will it be an outrage on humanity demanding armed intervention, even if England takes unjustly a small slice of territory. It will be in every respect beneficial for the people of the district concerned, if they can be transferred from the sway of a spasmodic succession of revolutions and usurpations making the name of republic a mockery, to the government of England. Life and property will be safer, religion will be freer, natural resources will be better developed, the state of civilization in general will be higher.

But, it is said, the Monroe doctrine demands that we shall protect the American republics against European aggression. The Monroe doctrine, when it was first formulated, and in the sense in which it was intended, was an utterance of which our country may well be proud. When Spain was threatening to re-enslave the South American States that had just gained their liberty, when the despotic powers of Europe were binding themselves into a so-called Holy Alliance for the subversion of self-government and republican institutions everywhere, it was a brave and noble thing for our government, in accordance with the happy suggestion of an English statesman, to serve a notice upon Spain and the Holy Alliance and all reactionary powers and tendencies in Europe, that whoever should undertake to subvert free institutions in any part of the New World, must reckon not only with the weak republics of the South, but also with the strong republic of the North. And Americans may well be proud of the practical application of the Monroe doctrine, a generation later, when a note from Secretary Seward sent the French troops out of Mexico, and put an end to the wretched attempt to subvert self-government and establish a European empire in that country. But to claim that the Monroe doctrine requires us to assume the responsibility of determining the boundaries of every European colony in America and maintaining our decision by force, is a monstrous absurdity.

The evil of the warlike and threatening tone of the President's message is that it renders it difficult for England to do right. Already there were voices raised in England in protest against Salisbury's high-handed and aggressive policy. A calm and temperate insistence, on our part, upon the principle of arbitration would have helped a righteous public sentiment in England to bring a Jingo administration to terms. But a tone of insolent defiance on our part tends to unite all Englishmen in support of their government. It is the aim of civilized diplomacy to keep the way open for the other party to do right without humiliation. A rash and hasty threat closes that way. Such is the tendency of the President's message; and such, in even greater degree, is the tendency of the indecent haste with which a vote pregnant with consequences so momentous was rushed through both Houses of Congress. To put two great nations, proud, as each has a right to be, of their strength and achievements, in a position where war can be averted only by the humiliation of one or the other, is, according to the various motives with which the unhappy act may be done, a stupendous blunder or an execrable crime.

I say nothing of the fearful cost of war. A defenceless coast ravaged, cities destroyed, commerce swept from the sea, business prostrated, millions of treasure wasted, thousands of the bravest and noblest of our sons slaughtered, homes desolated, the nation's thought and energy turned from the peaceful pursuits of productive industry and science and art and Christian philanthropy to the horrid work of war, and that with our own kindred — all that we could bear if honor and humanity required it! But a war between the two foremost Christian nations — treasuring the same memories, reading the same literature, breathing the same prayers; two nations that have been able peaceably to settle the cases of Mason and Slidell and the Alabama; two nations, each of which has been magnanimous enough to own and redress a wrong it has done — a war between two such nations over a miserable strip of South American jungles, would be a crime against humanity without a parallel.

Alike in England and America the people will be wiser and more righteous than their rulers. As discreet, thoughtful Christian men come to see the true relations of things, and to find utterance, it will be seen that the chorus of thoughtless applause which greeted the President's message is no more *vox populi* than *vox Dei*. We shall repudiate the error of a headstrong President and a Congress who had lost their heads, before that error develops into the horror which it threatens.

Wesleyan University, Middletown, Conn.

The Suffering Armenians.

The Boston *Journal* of Jan. 6 contains a thrilling letter written to Rev. A. H. Nazarian, pastor of the Dorchester St. Methodist Church, by his sister in Armenia. The horrible scenes of butchery, rape and pillage are most vividly depicted. We have space for only a few extracts:—

"The villages were attacked during the day; the houses were robbed, possessions, provisions and cattle being taken away, and the houses being either torn down or burned to ashes. Men, women and children were butchered in cold blood. The monasteries, churches and schools were leveled to the ground or used to stable the cattle. Bibles and other sacred things were trampled under foot, beautiful girls and women were carried into captivity, while many others were slain after violation and torture. Numbers of children were cut to pieces in the most brutal manner imaginable.

"Those that tried to escape were mostly overtaken and killed, while those that reached here were barefooted and almost naked. Heaven never witnessed such woful scenes. The streets are filled with homeless, naked, wounded and starving people, some moaning over their husbands or children that were butchered like cattle before their eyes, some wailing for their daughters that were carried into captivity, others marching up and down the streets with screams and groans, terrified and mad with anguish, while still others, at the point of starvation, give the heart-rending cry, bread, bread, bread.

"My heart is too heavy and my eyes too full of tears to describe to you the fate of Harpoot. The missionaries' section, with all the neighboring dwellings, is a complete ruin. The schools and churches were burned and the homes plundered. The houses from St. James' Church up to the missionaries' quarters are in ashes. Nov. 11 was a most fatal night. Tears flowed like rain, and there was no end of tyranny, rape and slaughter.

"Oh, dear brother, are those the reforms sent us by the Queen of England and by France? Does not our innocent blood appeal to those nations? Our country is buried in a sea of blood. These massacres are going on all over the country, and it is impossible to tell of all the savagery and bloodshed. Fully one million lives have been sacrificed to the tyranny of the Turk, to say nothing of the loss of nearly all the property possessed by the Armenian race. If there is no immediate help or interference, in a very short time those that still survive will either be forced to embrace Mohammedanism or be exterminated by the sword or by cold and starvation. Dear brother, tell the good people of that country of our deplorable condition. Raise your voice in behalf of us, poor, defenceless people, who are suffering for no offence! Death stands on our threshold and the sword is over our heads. There is such utter destitution here that even if you should send us checks for money, there would be no one to cash them for us, for the wealthy people of this country now are the Kurds and the Sultan's troops."

That is a very excellent contribution in the *Independent* of Dec. 19 by Dr. H. K. Carroll upon "The Negro in his Relations to the Church." He says: —

"It was fortunate for him that while he was the slave of the white master that master was a Christian and instructed him in the Christian faith. The school was practically closed to him; but the church was open, and thus he came into personal freedom and into the rights of citizenship an illiterate man, but a Christian, with that measure of culture in things spiritual and moral that the Christian faith, voluntarily accepted, necessarily involves."

And he closes with this optimistic word: —

"The Negro, considering the little wealth he had at command when slavery ceased, has achieved wonders in the accumulation of church property. The value of the churches he owns is $26,626,000, the number of edifices being 23,770. Making due allowance for the generous help which the whites have given, it still appears that the Negro has not been unwilling to make large sacrifices for the sake of religion, and that his industry, thrift, and business capacity have been made to contribute to his successful endeavors to provide himself with suitable accommodations for public worship."

The *Methodist Times* (London) of recent date contains a strong leader in which the position is maintained that revival effort is to a great degree futile and harmful unless the results are nurtured and conserved by a Christian organization. It says: —

"Babes in Christ are very helpless, and need nursing mothers quite as much as other babes. The really difficult work of a revival begins when the revival is nominally over. In the present day it is comparatively easy to produce deep religious impressions upon multitudes. But those impressions are often very evanescent unless the objects of them are carefully gathered into Christian churches, where they can be duly encouraged and protected."

The *Times* then enforces its premise with the following well-known fact: —

"The manifest results of George Whitefield's ministry were, at least at first, much greater and more impressive than the manifest results of John Wesley's ministry. But George Whitefield neglected organization. John Wesley, on the other hand, collected those who came under his influence into classes, sometimes very small classes; but, small or large, he left behind him in every instance the nucleus of organized Christian fellowship. What is the result? The work of Whitefield has almost disappeared. It is represented today by a mere handful of Christian churches; whereas Methodism, carefully organized from the first, has become the most numerous and widespread Protestant Church in the world."

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DEDICATION OF THE OLDTOWN CHURCH.

Rev. E. H. Boynton.

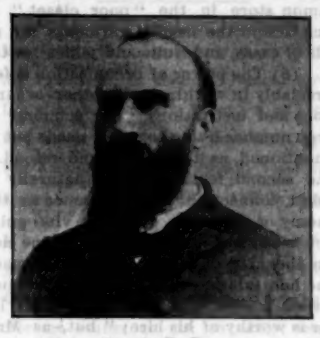
THE history of Methodism in this ancient town, like that of the other Protestant churches, has been by no means the most pleasant. Somehow evil has been almost unbridled, and against these forces the churches have contended more or less heroically, but without the desired headway.

The Conference which met at Houlton in the spring of 1894, appointed Rev. D. B. Dow to this place. The conditions and surroundings were discouraging, but he worked on with his characteristic zeal and energy, now and then hinting that a better church edifice ought to be secured. When the Conference met in 1895 at Bucksport, and the locating of our Conference was the question of the day, Mr. Dow took the floor and had the audacity to invite the Conference to go to Oldtown in 1896. Strange as it may seem, the Conference accepted the invitation.

The people of Oldtown were pleased, but the pastor assured them that a better church building was now an absolute necessity. How could the money be raised? It had always been a struggle to maintain the preacher and pay running expenses, and the raising of $2,500 — the estimated cost — seemed to be out of the question. Some of the prominent members were visited, and the leaders received such encouragement that it was concluded to be best to use July 7 (quarterly meeting day) to present to the people the demands and procure subscriptions. To the delight and astonishment of all, in less than one hour $1,500 were pledged, which was afterward increased to $1,665. Everybody was happy and hopeful, and preparations were immediately made and work commenced. The trustees were fortunate in obtaining the services of Mr. James McNaughton, of Oldtown, to oversee the construction, and it was pushed with great energy to completion. The auditorium was enlarged twelve feet in length, hard wood pews took the place of the old, a new carpet was spread on the floor, and Mr. H. B. Dunbar, of Bangor, did himself and the society justice in frescoing. An addition with an excellent foundation was placed upon the side, affording a good-sized lecture-room, connected with auditorium by folding doors, and a class and prayer-room. In the second story are society rooms, etc. The spire on the church was removed, and a tower 85 feet high was placed on the corner. We know of no more convenient and inviting church edifice anywhere.

Three memorial windows were placed in the auditorium, furnished by Messrs. Redding, Baird & Co., of Boston. The most elaborate and expensive was placed by the parents in memory of Willie Terrill, a promising young man, who died while a member of East Maine Conference Seminary. His parents are esteemed members of this church. The next was set by the Epworth League in memory of Rev. Wilbur Chase, the beloved pastor of this church when he was suddenly translated. This mark of love and respect is duly appreciated by his wife and son Charles. The third was put in by Ella and George Beattie, children of T. W. Beattie, superintendent of the Oldtown woolen mill, in memory of Harry, son of J. E. Leavitt.

The day appointed for dedication was Dec. 4, but services were to continue through the week. Tuesday evening, Dec. 3, Rev. L. B. Bates delivered his lecture, "14,000 Miles in 106 Days," and

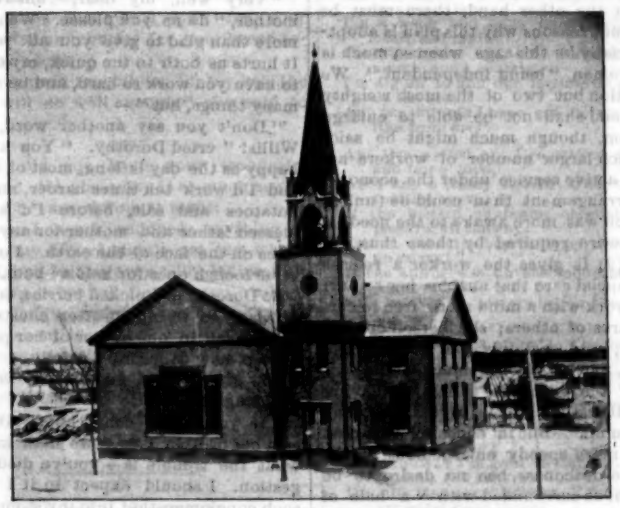


Rev. D. B. Dow.

preached on Wednesday afternoon and evening, delighting the people. Then the pastor made his report, showing that $3,800 had been expended and that $1,600 were still needed to pay all bills. Dr. Bates did the begging, but the people responded readily, heartily and cheerfully until every dollar was subscribed and the church declared free of debt. At this point Rev. E. A. Davis, pastor of the Baptist Church of the city, stepped forward, and on behalf of his people presented this church with an elegant pulpit Bible. His spirit and speech were in harmony with the occasion, and will not soon be forgotten. The trustees — S. C. Morse, John Buzzell, Isaac Terrill, John Rollins, A. J. Samson, T. W. Beattie, Herbert Marsh, James Weymouth and Henry Howard — then presented the reconstructed building to the presiding elder for dedication to Almighty God, and the dedicatory service was performed by the elder, assisted by the preachers present. The choir rendered most delightful service. The preachers participating in the exercises were: Rev. F. C. Andrews of the Universalist Church, Rev. E. A. Davis of the Baptist Church, Rev. H. W. Norton, presiding elder of Bucksport District, Rev. E. H. Boynton, presiding elder of Bangor District, and Rev. F. H. Osgood.

On Thursday and Friday evenings Rev. J. O. Knowles, D. D., a former pastor, preached, to the great pleasure of the people. Thursday afternoon the preacher was Rev. A. S. Ladd, of Calais, and Saturday evening, Rev. H. E. Foss, of Bangor. The pastor preached Sunday morning, and Rev. E. H. Boynton in the evening, thus closing a week that will be "red letter" in the history of this denomination in this place.

The Conference will receive a hearty welcome when they come.



Methodist Episcopal Church, Oldtown, Me.

Preachers' Aid Society, N. E. Conference.

IN behalf of the Preachers' Aid Society of the New England Conference, to every pastor and church: —

DEARLY BELOVED: Up to date we have had more applications for aid than ever before in the history of the Conference. Nearly all of these we have been able to grant in part, but new applications are constantly coming from pressing cases, and our treasury is about empty.

Shall we have a united effort throughout the entire Conference to increase the supplies for this most needy cause? The Wesleyan Association grandly leads in this work by voting to give all the profits from ZION'S HERALD this year to this cause as represented by all the New England Conferences. Let the pastors and laymen catch this spirit, and our Annual Conference will find us reporting larger returns than ever before.

For the sake of the noble men who have borne heavy burdens in the heat of the day, that we may cheer their hearts in the hour of need, and for the glory of our God, let us all put forth extra efforts in this holy cause, and it shall not be in vain.

L. B. BATES, Chairman of Committee.

The *Roman World*, a paper published in English by Rev. Dr. Burt in Rome, contains an interesting, chatty item which we quote: —

"It is no wonder the pleasant parlors of Dr. Burt's home are the favorite gathering place of many members of our American colony in Rome, and of many who join it for 'just a little while' (Oh, the fallacy of that word!). An evening or two ago I met Dr. and Mrs. Randolph and their young son, recently from Virginia. They have just come from Germany, and will remain in Rome, we are delighted to say, for several months, devoting much of this time to the study of mediæval history, art and literature. Mrs. Neil with her two daughters, who have been studying, one music and the other art in Berlin, and who are to continue these studies here; Prof. and Mrs. N. Walling Clark, with their niece, Miss Genie Hathaway (who is studying with Sgambati); Miss Williams, of Dayton, Ohio; Signor Gaccaglia, Greek Consul at Taranto, with Signora Gaccaglia and Mrs. Hill, the latter's mother; Mr. Holmes, of Chicago University; Mrs. Dr. Anna Baum, and Mrs. C. G. Pfander, the English artist who was one of Vannutelli's pupils, and who is doing some exquisite little Venetian aquarelles, were also there that evening.

"A new and fascinating little lassie — Henrietta Dorothea — is the centre of attraction to the guests who are assembling to bid her welcome at the home of her parents, Prof. and Mrs. Elmer E. Powell."

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The Board of Church Extension of the Methodist Episcopal Church is named as Trustee for the bondholders.

The bonds will be dated Jan. 1, 1896, and will be payable in ten years, with interest at five per cent, payable semi annually on coupons attached.

The Trustee for the bondholders will be responsible for perfecting the securities, as above stated.

The Rev. A. B. Leonard, D. D., one of the Corresponding Secretaries of the Missionary Society of the Methodist Episcopal Church, 150 Fifth Avenue, New York city; the Rev. Homer Eaton, D. D., one of the Publishing Agents of the New York Methodist Book Concern, 150 Fifth Avenue, New York city; the Rev. W. A. Spencer, D. D., one of the Secretaries of the Board of Church Extension of the Methodist Episcopal Church; L. B. Hutchinson, Esq., 344 West Fifty-seventh Street, New York city; Wm. Halls, Jr., Cashier Hanover National Bank, 9 and 11 Nassau Street, New York city, know the property from personal inspection on the grounds, and concur with the above estimates of value. Persons desiring to invest may inquire of any or all of these persons.

Subscriptions for these Bonds will be received by the Board of Church Extension of the Methodist Episcopal Church, 1026 Arch Street, Philadelphia, Pa., or by Hunt & Eaton, 150 Fifth Avenue, New York, until February 1, 1896, or until all are taken. Cash or exchange accompanying subscriptions will be credited from the date of payment, the bonds being sold at par and accrued interest.

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Please mention ZION'S HERALD.

The Family.

THINGS NOT AS THEY SEEM.

Rev. P. M. Vinton.

They blindly err who falsely dream
That things are ever as they seem —
Above the clouds the sun doth beam.

Will Night maintain her sable sway?
List the sweet prophecy of day,
The woodland minstrel's roundelay.

Will wintry storms forever beat?
Lo! soon the sun with flaming feet
Will northward haste with tropic heat.

Grim Winter's tents will disappear,
With icy shield and glittering spear;
Then Flora comes with smiling cheer.

Bright spring will burst from winter's gloom,
The leafless shrub again will bloom —
So life shall rend the sealed tomb.

Goodness and truth shall live for aye,
Love's treasures never can decay,
And Hope shall find her perfect day.

As stars ascend the nightly skies,
Pure souls to highest heaven rise,
And range the fields of Paradise.

Amid those scenes of blissful rest,
They wait the Master's high behest,
That joins our spirits with the blest.

Oh! hour of hours, when we shall see,
In heaven's full reality,
Our loved again and with them be!

With them; and, oh! with Him beside,
Of scarred hands and scarred side,
Who hath our spirits glorified!

O bliss, no grief can e'er destroy!
Sweet ecstasy, that ne'er shall cloy!
Supreme delirium of joy!

Ye tear-stained years, more swiftly fly!
Swing wide, celestial portals high!
Bend down, O glory-lighted sky!

Dear, sorrowing friend, be trustful still,
And wait the workings of His will
Who worketh good and never ill!

The plans of God encompass thee,
Their maze is yet a mystery;
But wait in hope, and thou shalt see.

Hazardville, Conn.

Thoughts for the Thoughtful.

Today may seem all cold and dim —
Trust the Tomorrow unto Him.
— *E. R. Sill.*

• • •

Oh, the joy of *enjoying*, with the reflection that God and all beings approve and partake of our joy! — *W. E. Channing.*

• • •

Every now and then a man's mind is stretched by a new idea or sensation, and never shrinks back to its former dimensions. — *Oliver Wendell Holmes.*

• • •

We're only working by inches, any of us; like the camel's-hair embroiderers in China. But it gets put together; and it is beautiful, and large, and whole, somewhere. — *A. D. T. Whitney.*

• • •

I beg you, if God sends you grief, to take it largely by letting it first of all show you how short life is, and then prophesy eternity. Such is the grief of which the poet sings so nobly, —

"Grief should be
Like joy, majestic, equable, sedate;
Confirming, cleansing, raising, making free;
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting to the end."

But grief, to be all that, must see the end; must bring and forever keep with its pain such a sense of the shortness of life that the pain shall seem but a temporary accident, and that all that is to stay forever after the pain has ceased, the exaltation, the unselfishness, the mystery, the nearness to God, shall seem to be the substance of the sorrow. — *Phillips Brooks.*

• • •

I am glad to think
I am not bound to make the world go right,
But only to discover and to do
With cheerful heart the work that God appoints.

I will trust in Him,
That He can hold His own; and I will take
His will, above the work He sendeth me,
To be my chiefest good.
— *Jean Ingelow.*

• • •

In every life there are three regions: that of the light, where duty is clearly defined; that of the dark, where wrong is no less clearly marked; and a great borderland of twilight, where there is no certainty, where dividing-lines are not distinct, and where each man must be fully persuaded for himself. It is here, however, that the temper of the soul is tested; here the decisions are come to that make us weak or strong; here that we may drift into the dark, or start a path of upward climbing that will conduct to the tablelands where the light never wanes. In threading a difficult way through these devious tracks there is no clue so helpful or certain as to ask what will conduce to the praise of God. All that would hinder this must be avoided; all that would promote and enhance it must be followed at any cost. — *F. B. Meyer.*

• • •

Cast your idol into the furnace, melt your mammon down, coin him up, make God's money of him, and send him coursing. Make of him cups to carry the gift of God, the water of life, through the world — in lovely justice to the oppressed, in healthful labor to them whom no man hath hired, in rest to the weary who have borne the burden and heat of the day, in joy to the heavy-hearted, in laughter to the dull-spirited. . . . What true gifts might not the mammon of unrighteousness, changed back into the money of God, give to men and women, bone of our bone, and flesh of our flesh. — *George Macdonald.*

• • •

When God has a great work for any one to do in the world, He usually gives him a peculiar training for it; and that training is just what no earthly friend would choose for him, and sometimes it is so long continued that there seems to us to be but little time left for him to work. We should not have led Moses into Midian to prepare him to guide a nation, and certainly we should not have left him there forty years. But God knew that the life of the humble shepherd, and in the desert, too, would best fit him to lead his people like a flock, and that he needed to be in that school no less than forty long years to be the truly meek Moses. . . . He must have long years of quiet, under the shadow of Sinai, for meditation on the character of God, before he could meet that God on the top of the mount, and there receive the lively oracles to give to us. — *Mary Lyon.*

• • •

A busy woman entered her room hastily as twilight shades were falling, went directly to her desk, turned on the gas, and began to write. Page after page she wrote; five minutes she worked, ten, half an hour. The solitude became oppressive. She wheeled her chair around, and, with a shock of joyful surprise, looked squarely into the smiling face of her dearest friend lying on the lounge by her side.

"Why, I didn't know you were here!" she cried. "Why didn't you speak to me?"

"Because you were so busy. You didn't speak to me."

So with Jesus — here all the time. The room is full of Him, always ready to greet us with a smile — but we are so busy! But when the solitude grows oppressive — and there are heart solitudes that can be only broken as we let this dearest Friend speak — we suddenly turn, and lo! He is at our side. We speak to Him, and He speaks to us, and the soul's deepest yearnings are completely satisfied. — *Selected.*

• • •

In the nice work of the engraver there are some lines so fine and shadowy that he can make them only by the aid of magnifying glasses; yet they are the very shadings which give perfect beauty to the finished work. So the character of every man is filled in and finished with things which almost escape his own notice and which cannot be separately distinguished by others. All the influences which surround him with a presence as subtle as the atmosphere, in babyhood, in youth-hood, in manhood, are ministering to the development of the mind, as common air and food and exercise are to that of the body. All the conduct of life, at home, in school, in the chosen avocation, with a power as constant as that of light on growing plants and forests, is giving proportion and dimension to the spiritual structure. All the aims and endeavors and rugged encounters and trying discipline to which we are summoned, lifting us to the sublimities of duty or humbling us to the place of penitence, are giving strength and force to the qualities of the soul, as athletes attain vigor and skill by prolonged and patient training. — BURDETT HART, D. D., in "Always Upward."

Professions and Occupations For Women.

XII.

DEACONESS WORK.

Miss Mary E. Lunn.

Superintendent New England Deaconess Home.

IN presenting "a short, practical article on the Deaconess Work as an occupation for women," it seems necessary to first state some of the fundamental principles on which the work is based, in order to an intelligent consideration of the subject.

The work itself, according to the Discipline of the Methodist Episcopal Church, is: "To minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, to devote themselves, in a general way, to such forms of Christian labor as may be suited to their abilities."

The distinctive features are, community life, non-salaried service, and a simple costume. These different characteristics are very closely related to each other, and can only be briefly explained.

The community life means that deaconesses are usually, though not necessarily, associated together in a Home for more effectual work and for economy. The former (1) by interchange of experiences so valuable even to the older workers, and often resulting in bringing together people who need each other, as, for instance, when one worker reports a girl needing a place and another knows of a place needing her. (2) The home-life, affording sweet relief from the pressure of the sad scenes so often witnessed through the day, and thus preventing the morbidity which would otherwise be a natural consequence of such work. (3) Visiting and nurse deaconesses helping each other in their various lines. (4) A common store in the "poor closet" in which to find the needed garments for all kinds of cases, and fruits and jellies for the sick. (5) The power of organization is felt appreciably in working with other organizations and institutions. The economy of a large number living together needs but to be mentioned, as it is so well understood.

The second feature comes naturally to mind in connection with reference to the economy of this work, but it is a vital point which is as often misunderstood on one side as on the other. When mention is made of the non-salaried character of the deaconess work, we are often told that "The laborer is worthy of his hire;" but, as Mrs. Lucy Rider Meyer (the mother of American Methodist deaconesses) reminds us in her pamphlet on the subject, "He who said those words never took money hire;" and when we understand just what is implied in the promised support of the non-salaried worker, we doubt if many self-supporting women really fare much better in the end. A deaconess is assured of board and lodging in a comfortable home, with an allowance to meet actual needs, and tender care in sickness and old age, for two "Rest Homes" have already been provided for overworked or superannuated deaconesses in the United States.

But, on the other hand, there must be very cogent reasons why this plan is adopted, especially in this age when so much is said of women "being independent." We can mention but two of the most weighty reasons, and shall not be able to enlarge upon them, though much might be said: (1) A much larger number of workers are to-day in active service under the economy of this arrangement than could be (unless the church was more awake to the need) if salaries were required by those thus engaged. (2) It gives the worker a release from financial care that enables her to pursue her work with a mind more free to carry the cares of others; she herself chooses this way, and certainly she has a right to do so, for, as George Macdonald says, "One of the grandest things in having rights is that, being *your* rights, you may give them up." But in choosing this plan for the more speedy enlargement of the work, the deaconess has no desire to be thought of as surrounded with "a halo of any superior sanctity;" she simply adopts this method as the most feasible in the existing state of things as to financial investment by the church in this work. As it is still in a comparatively formative condition, it is thought by some that radical changes may take place in its development; but we are speaking of it as it now is.

The third feature, namely, the costume, follows naturally after the statement regarding release from financial care, for it is no small relief to have the cut of dress and shape and color of bonnet fixed, requiring, therefore, none of the precious time and thought so much more effectively spent elsewhere; and in the work, for recognition and safety, a costume is oftentimes invaluable.

It requires special preparation of heart as well as mind to be adapted to this work, and only those who have strong bodies, bright minds, and consecrated hearts, ought to think of entering it, any more than they would of applying for positions of trust anywhere.

But with all the sacrifice involved — not more, perhaps, than is required for success in any line — if a young woman believes herself called of God to enter this service (for a time, at least; there is no "life-vow"), and gives herself wholly to His guidance in it, determined to be ready by His help for anything it involves in unselfish devotion to others "for Jesus' sake," she will find it a rich field of usefulness; for those who have tried it can testify to its blessed privileges, and those who have been ministered to by the deaconesses gladly agree that the blessing of Heaven attends their ministry.

Any one wishing further information concerning this comparatively new occupation for women (that is, in its American form of organization), should write to the Home in Boston, 693 Massachusetts Ave., for a copy of Mrs. Meyer's pamphlet before alluded to, and a report of the New England Training School, indicating the preparation necessary for success in the work. We greatly need more workers, and would gladly welcome all who are Divinely commissioned for this service.

Boston, Mass.

DOROTHY'S LUNCH.

Kate S. Gates.

DOROTHY WILLIS settled back in her seat, as the train started, with a sigh of content. She was actually on her way to the city for a whole day's fun and shopping.

She had been looking forward to this trip all the long, busy summer. It was to be her one outing for the year; for the heavy mortgage on the Willis farm made mere pleasuring impossible. But there was shopping that must be done in the city, and mother had said that Dorothy should be the one to go, so she had been saving up her pennies for it all summer. She had found time to pick some berries, and she had gathered chestnuts to sell. She had a little money in one corner of her purse — "just for reckless extravagance," she said.

"I know that you will think I am dreadfully foolish," she said to her mother, early in the summer, "but if I can save money enough, I'm going into Delaney's to lunch." Delaney's was the most aristocratic place in the city, and charged accordingly. You almost had to pay for the privilege of passing on the sidewalk. "I've seen people going in, and it looks so lovely. It smells so good, too, clear out on the street. Somehow a put-up lunch goes down dreadfully hard after that. I'd like once in my life to play I was rich, and could have just what I wanted."

"Very well, my dear," answered her mother, "do as you please. We should be more than glad to give you all you want. It hurts us both to the quick, my daughter, to have you work so hard, and be denied so many things, but" —

"Don't you say another word, Mother Willis!" cried Dorothy. "You know I'm happy as the day is long, most of the time, and I'd work ten times harder, and live on potatoes and salt, before I'd swap my blessed father and mother for any millionaires on the face of the earth. I only want to be foolish once for half an hour or so."

So Dorothy had picked berries, and gotten up early to tramp off after chestnuts, and all by itself in one corner of her purse was a crisp, new dollar bill for folly.

She had amused herself and the family planning her lunch.

"If you don't come home, Dorothy," said her brother Tom, "we shall know just what the trouble is — you've died of indigestion. I should expect to if I put any such conglomeration into my stomach."

"I'm pretty healthy," laughed Dorothy. "I guess I can stand it for once."

But now the long-looked-for day had come — Dorothy was really on her way!

It was just nine o'clock when she reached the city and started on her shopping. Such a long list as she had, and there was so much running about, to be sure and get the best bargains! "I shall have a *fine* appetite," she thought, for she had been much too excited to eat her breakfast properly.

At half past eleven she decided she should go to lunch at twelve, for she wanted to be there in the busiest time. It would be such fun to see the crowd, and be one of them for once.

She had just been getting woolen stockings for father and Tom, and was waiting for her change, when she noticed a little girl, not far from her, eyeing a pile of men's cardigans very wistfully. Such a forlorn little mite as she was! Her dress was scant and faded, and her face was so thin and old. Dorothy felt as if she would like to put her arms around her and kiss her, she looked so pitiful. Perhaps she showed her loving sympathy in her face, for soon the child came towards her.

"How much do you s'pose them jackets be?" she asked, timidly.

"I'm sure I don't know," replied Dorothy. "Did you want to get one?"

"Oh, yes, ma'am! Mother and me, we've been trying to earn enough all summer to buy one, for father's got such a cough, and he is so cold at work in the winter. Mother hasn't used a bit of sugar or milk in her tea, and I haven't had any butter on my bread, for *so* long! We've saved *f-i-f-t-y* cents! Do you think that will buy one?"

Dorothy felt as if there was a great lump in her throat, and somehow she couldn't see to count her change which had just come.

"I hope so, dear," she said. "I'll go over with you and see."

"Oh, thank you! Mother couldn't spend

time to come, because she has to sew every single minute."

It was Dorothy that inquired the price.

"One dollar and a half," answered the clerk, "and a big bargain, too."

For an instant Dorothy did not dare look at the child beside her.

Poor little thing! Her bright look of joyous expectation had faded, the tears were running down her cheeks, and she looked at the half-dollar in her hand in sorrowful surprise. It had been such hard work to get it, and it had seemed *such* wealth.

"We — *never* can get one," she said, with a sob, "and father will get more cold and be sick, I'm afraid."

"Give her your lunch money," said conscience to Dorothy. "Can you be so mean and selfish and horrid as to go and get that foolish lunch when the money would do so much good to these poor folks?"

"But I worked so hard to get it, and I've anticipated it so much," pleaded Dorothy. "It isn't as if I had lots of pleasures."

"The first mouthful ought to choke you to death," said conscience, remorselessly.

It only took a minute — less, if anything — for Dorothy to think all this, to fight her little battle, and, thank God! to come off conqueror.

"Don't cry, dear," she said. "I've got some money that I don't need. I'll put it with yours, and we will get the cardigan together. Then every time you see your father put it on, you can think of me. Won't that be nice?"

The look on the child's face repaid Dorothy a thousand times over for her little sacrifice. Indeed, it warmed her heart so, that she slipped a quarter into the child's hand as they parted.

"Get some sugar and milk for your mother's tea and butter for your bread to-night," she said.

"I don't need that ribbon for my hat, the old one will do well enough," she said to herself.

"Well, did you have your wonderful lunch, and did you enjoy it as much as you expected?" asked Tom at night.

"More. I never enjoyed anything so much in my life. I didn't get just what I planned, but it was even more indigestible if anything," replied Dorothy, with a happy little laugh; and that was all she would ever say about it.

"It may have been filling at the time, but it doesn't seem to have staid by you very well," said Tom, dryly, as he watched Dorothy eat her supper.

Longmeadow, Mass.

About Women.

— Ellen E. Garriques, an alumna of Michigan University, and now professor of English Literature in Buchtel College, Akron, O., has been elected a member of a council to furnish proper credentials to women who wish to pursue advanced study at foreign universities. The necessity for such an arrangement has been keenly felt by professors at German universities, and it is at their suggestion that such a council is now being formed.

— Mrs. B. H. Griffith, a music teacher at Atlanta, Ga., and a lady of charming personality, has rung the chimes daily in the tower on the Exposition grounds. Mrs. Griffith learned the art of manipulating the bells at the Chicago Fair, where she became much interested in the chimes there exhibited. When the Cincinnati firm which owns and erected the bells made inquiry for some one to play them, they were much gratified to find that Atlanta could supply the needed talent.

— Dr. Mary E. Green, an indefatigable worker in the science of food, and also in philanthropy, has secured a measure that will be of great value to the public health. With the help of many other Michigan women, and the vigorous backing of the Michigan State Board of Health, she has obtained the enactment of a law requiring the teaching in all schools of the "modes by which dangerous communicable diseases are spread, and the best methods for the restriction and prevention of such diseases." It is a pioneer movement, *Harper's Bazar* says, and an illustration of the progressive spirit which pervades the whole State of Michigan, and particularly its women's clubs. Nowhere is there more interest shown in sanitary matters by women.

— Not all the women of the last generation were mindless dolls. There was, for instance, Miss Phœbe Brown, of Matlock, England, as noted by William Hutton in 1801. Her common dress was a man's hat, coat, with a spencer above it, and men's shoes. She could lift one hundred weight with each hand and carry fourteen stone. Her voice was more than masculine, it was deep-toned, and, the wind in her face, she could send it a mile. Yet she had no beard. She could sew, knit, cook, spin, but hated them all; she accepted any kind of manual labor, but her favorite avocation was breaking in horses at a guinea a week. She was an excellent judge of a cow, and shot accurately with a gun. Her chief food was milk, and she was fond of Milton, Pope, and Shakespeare. This admirable female also performed neatly on the flute, violin, harpsichord and bass viol. She could cover easily forty miles a day, and when a gentleman at the New Bath treated her rudely she said that "she had a good mind to have knocked him down." — *N. Y. Tribune.*

WAITIN' FOR THE LETTER.

Yes, I know the stage is comin'. It will soon be passin' by;
For I saw it on the mountain, leanin' up ag'in the sky.
It's a-threadin' in the valley; it will pretty soon be through;
But the time will seem forever till it struggle into view;
For among the things upon it I am hoping there may be
Quite an interestin' letter that my Johnny wrote to me.

It has been a work o' waitin' for a half a score o' years,
An' I often see the driver through a window full o' tears.
Oh, I do not have to ask him, as he goes upon his way;
For he smiles at me so sadly, meanin', "Mother, not today."
But he'll al'aye find me waitin', as we both of us agree,
Till he handles out the letter that my Johnny wrote to me.

But a month ago he halted, sort o' shakin' of his head,
An' he whispered: "Little mother, I'm afraid the boy is dead.
There's a lot of things will happen just within a year or two;
An' it's possible the young un may be waitin' now for you."
But I says: "You do not know him. Johnny's full o' grit, is he;
You will never catch him dyin' till he writes a line to me."

Johnny come to me one even', an' he twined into my arm;
An' he says: "I ain't adapted to a stony mountain farm.
I'm a weak and puny fellow, with surgin' heart and brain;
There's honest ways of working that the muscle don t contain.
I'm a-goin' to find our fortune on the land or on the sea;
An' the minute I have got it, you will get a line from me."

An' I've waited, an' I've waited, full o' hope and full o' love;
An' I kep' a steady strivin' with the Powers that are above.
If the blessed sunbeams cheered us, I kep' pleadin' all the day:
"Father, when the boy is happy, do not let him go astray!"
If the storm was on the mountain, I would pray: "Oh, let him be
Safe as ever in his cradle, on the land or on the sea!"

There's the stage at last! The driver hasn't anything to say;
An' he doesn't smile or gesture; but he stares the other way.
There's a man looks like the preacher, an' I fear there's something wrong.
O my God! What is the tidings you hev come to bring along?
Tell it quick! I'm goin' to stand it. Hand the trouble, full an' free! —
Oh, it's Johnny, Johnny, Johnny, brought my letter clear to me!

— WILL CARLETON, in "Rhymes of Our Planet."

THE "LEND-A-HOME" CIRCLE.

"Where Can a Young Man Go?"

"LADIES," said Mrs. Leslie, after the business preliminaries of the "Lend-a-Hand" circle of the King's Daughters were over, "I want to tell you of a conversation which I overheard in a street-car yesterday, and see if you cannot help me in solving the problem which it presented, and which kept me awake half of the night. There were perhaps a half-dozen young men talking together, and all but two of them seemed to be bound to the 'Fire-fly,' to 'have a game and a jolly good time,' as they expressed it. These two were chaffed a good deal because of their refusal, and one of them once seemed to be on the point of yielding, when a word from his companion deterred him. At a street-corner, where a gaily lighted saloon and billiard-room flaunted its sign, the party, with the exception of the two dissenters, got off. As their companions departed, one of these boys turned to the other, and said: —

"'Where *can* a young man go, anyway, if he is self-respecting and wants to stay so? If he is homeless, as we are in the city, the saloons and the billiard and pool-rooms and other worse places, are about the only open doors he can find. I like to read, but one cannot read all the while; besides, my little boarding-house room is cold and lonesome, and if I go into the stuffy parlor, the company is not such as suits my bringing up. So I am continually thrown back upon myself.'

"'Just my case, Foster,' the other replied. 'I want my mother and my sisters and' —

"'Some other fellow's sister occasionally, eh?' put in the first speaker. 'I know how it is myself. If it weren't for the restraining influences of the dearest little home and mother up in the hills, I don't know what would have become of me ere this,' and his voice choked with feeling.

"Here I left the car myself, but the words of these home-hungry boys have rung in my ears ever since. Isn't there something which we can do to help them?"

"Well, there's the Y. M. C. A. rooms always open; they can go there if they have a mind to," answered Mrs. Osgood.

"True," returned Mrs. Leslie, "but there is only one Association in town, and that is up a flight of stairs, while there are some eighteen saloons on the first floor putting forth every enticement to lure the unwary youth into the devil's net. Besides, though there is good fellowship of a certain kind at the Y. M. C. A., and papers, books and games, yet social life, such as these young men crave, is lacking."

"Yes," chimed in Mrs. Kingman, "what they want evidently is somebody else's mother and home atmosphere, since they cannot have their own."

"The homes which they came out of must have been strong and sweet, else they could not hold them in the midst of temptations within and without," added Mrs. Turn, thoughtfully.

"And those without such safeguards have still greater need of consideration," said another.

"How would it do for us to open our church parlors every evening in the week, and have successive committees on reception to meet and entertain as many as would be likely to come?" said Mrs. Osgood.

"Good, very good," assented Mrs. Kingman; "but there are many difficulties in the way of carrying out such a plan. It would involve a great deal of work and trouble for those who undertook it, and still the home air, which is needed more than anything else, would be lacking. Besides, I doubt if those who really need help the most, could be gotten hold of in this way. Many irreligious young men are afraid of being preached at or catechised if they go near a church. It would perhaps be a help to such boys as you told us about at the outset, Mrs. Leslie."

"I'll tell you, ladies, what my plan is," responded Mrs. Leslie. "We are known as the 'Lend-a-Hand' circle now, and that will still be best retained for public recognition, but in secret session, if we should change it to 'Lend-a-Home' circle, we shall be able to win more young men in His name than could all the church parlors in the city."

"Why, Mrs. Leslie," said Mrs. Osgood excitedly, "we could not have the privacy of our homes invaded every night by a lot of young men of whom we know nothing."

"No, not every night; that would be unjust to our families. But, you know, there are twenty of us in this circle, and if we should arrange to take turns in holding an informal reception, it would only bring upon each the task once in about three weeks."

"But our own young people — wouldn't it be too great a risk to invite strange young men to associate with our sons and daughters?" put in Mrs. Turn.

"I do not think so," resumed Mrs. Leslie, "if we mothers, together with our husbands, lend our presence and help. Instead of making Pharisees of our children, we must fill them with good, and, thus fortified, they may be taught to reach out lovingly to those less fortunate. In any case, as a quaint old gentleman whom I once knew used to say, 'It's better to take a resk fur the Lord than agin Him.'"

"That appeals to me," said Mrs. Kingman "and I believe the plan is feasible. Besides, we would necessarily invite slowly and with some caution at the outset, something on the 'win one' plan. And I should say that we would better include sewing-girls and teachers who are homeless. It will do them good, and they would help to entertain the young men. Further than that, I would suggest that in due time we let the young men know that they would be welcome to bring their lady friends. It would stimulate them to seek only the pure and good, and in the atmosphere of a refined home, unrestrained by curious eyes, they could learn to form a just estimate of each other's character and qualities, and save much future heartache."

"In my opinion," broke in Mrs. Leslie, "it would do more than that. It would do away with temptations which lead to impurity and shame. When a young girl goes out with a young man, to walk aimlessly upon the street, because she has no suitable place to receive him, she is almost sure to suffer harm, if only in the loss of self-respect, while the chances are that she will lose her dearest possession, her virtue; and though society counts it less, the loss of virtue is just as serious to the young man as it is to the young woman."

After much discussion, a "Lend-a-Home" circle was really organized, of eighteen members; two, for adequate reasons, being excused from opening their homes in this way. It was agreed that the offering of refreshments should be optional, but at most only popcorn, nuts, apples, oranges, or other fruit, would be permitted. Music, readings, and a few innocent games were to be provided for those who liked, and especially to break the ice of constraint for the first few gatherings. The number first invited were few, and such as the young people of the respective families already knew slightly, or had some kind of a hold on. The first favored were more than willing to bring in other homeless ones whom they knew, and strong ties of friendship were formed, and the good work grew and grew, until it would take a volume to write its history as known to men. Its inmost history — such as the blessed angels know — will only be unfolded when those who lent themselves to the good work shall receive the welcome, "Come, ye blessed of my Father; inasmuch as ye have done it unto the least of these, My brethren, ye did it unto Me." — HELEN L. MANNING, in *Michigan Christian Advocate.*

Bits of Fun.

— "Why, Howard, child, how did you cut your lip that way?" cried Mrs. B. "Playing," said Howard. "I was playing I was a goat, an' I tried to eat a tomatter-can." — *Harper's Round Table.*

— *Pedler:* "That little book on 'How to Preserve the Hair' is the key to the entire situation." *Baldhead:* "I am very sorry, but I haven't a single lock that it would fit." — *Exchange.*

— He opened the door cautiously, and poking his head in, in a suggestive sort of way, as if there was more to follow, inquired, "Is this the editorial rinktum?" "The what, my friend?" "Is this the rinktum, sinktum, sanctum, or some such place, where the editors live?" "This is the editorial room. Yes, sir. Come in." "No, I guess I won't come in. I wanted to see what a rinktum was like, that's all. Looks like our garret, only wuss. Good-day." — *Exchange.*

— Bishop Wilmer (Episcopal), of Alabama, who is famous as a story-teller, says that one of his friends lost a dearly beloved wife, and, in his sorrow, caused these words to be inscribed on her tombstone: "The light of mine eyes has gone out." The bereaved married within a year. Shortly afterward the Bishop was walking through the graveyard with another gentleman. When they arrived at the tomb the latter asked the Bishop what he would say of the present state of affairs, in view of the words on the tombstone. "I think," said the Bishop, "the words 'But I have struck another match' should be added." — *N. Y. Tribune.*

Boys and Girls.

THE STORY OF A LITTLE CHINESE BOY.

Isaac T. Headland,
Professor in Peking University.

THERE is a little boy in Peking, China, who is now just thirteen years old. From the time he was a small child he has been very diligent in his studies and has learned the Chinese books of Confucius, their great teacher, and the classics. He has also learned the "Life of Christ" and the "Stories taken from the Old Testament," the catechism, and other Christian books. He has read the Bible and learned the Lord's Prayer, and can sing the Christian hymns.

Then he was taken away from school by his father, who is not a Christian. His mother also is not a Christian, though they both have learned much about Christianity from their little boy. He is obedient and is willing to work for his parents, and has been working for them for two or three years. He is also very smart and loves to study. He comes to church whenever he can, and studies the Sunday-school lesson, and sings Moody and Sankey hymns.

But his parents are poor as well as un-Christian, and they now have ordered the boy to go and be the servant of a Buddhist priest, in the hope that he will some time become a priest himself. The little boy cried, and said he did not want to do so — first, because he would have to burn incense and worship idols; second, because he would have to kneel down before the priest and bump his head on the ground as though he worshiped him; third, because he wants to come and study in our Christian school.

He came and told "Mark," our pastor, and asked him to plead with me and see if I would not allow him to enter the school. Mark went and saw his parents and told them about their son. They said they wanted him to go and work for the priest because he would give him his food and twenty cents a month, and thus he would be earning some money; but if he went to school he would earn nothing. Nevertheless they consented.

Now when Mark asked me to take him into the school, I said, "We have no money to support him." But Mark pleaded, and we both prayed that some one who hears about him would send money to support him. Then we took him into the school to save him from becoming a heathen priest, and with the hope that we could make him a Christian preacher.

Mark says if some one will send us $30 to support him, we will take his picture and send it to them, and we will make the boy write them a Chinese letter which we will translate for them.

When we asked his parents to come to church, they said they could not come because their neighbors would laugh at them. Now we are also praying that they will get over their fear and come to church. We want to save the whole family. Do you want to help us to do so? I hope some Junior Leagues, or some Epworth Leagues, or some other Christians, will conclude to help us to save this boy from the Buddhist priesthood. Please send the money to me, or to S. L. Baldwin, D. D., 150 Fifth Avenue, New York.

Peking, China.

Editorial.

HOW, WHY, WHAT.

IN the measurement of moral values the "how" and the "why" count for a good deal more than the "what." In other words, the spirit and the motive are of more importance than the mere amount of accomplishment. Quality rather than quantity is the thing to be closely looked after. A small sacrifice made in humble, hearty self-forgetfulness and genuine devotion is more pleasing in the eyes of God than the greatest sacrifice made for show and the aggrandizement of self. There is a world of comfort in this for the lowly and the weak in that it puts them on a level, before the Master, with the strong and gifted. There is a world of warning in it, also, for the latter class not to presume upon their powers, and fancy that because they have accomplished what seems great good in the eyes of men therefore the Lord will praise them. Their service will be spoiled if self creeps in. To keep him out requires ceaseless vigilance.

SINS, INFIRMITIES, AND DUTIES.

IT has been said that every act, however minute, is either a duty or a sin. While a most important truth underlies this somewhat startling assertion, we would suggest that at least one class of actions comes under neither of these two categories. Infirmities are certainly not duties, nor can they properly be called sins. Unintentional transgressions of the eternal, immutable, perfect law of God, unavoidable wrong doings, are not sins. We are not to blame for them; they require no forgiveness. An infirmity is a coming short of the ideal right; a sin is a coming short of the possible right, of that right doing which is possible to us now with our fallen, enfeebled, imperfect powers.

It is of great importance that these two things be distinguished — that sins be not called infirmities, nor infirmities sins. Very serious harm is done in both directions, but chiefly, we think, by terming sins infirmities. This lowers the standard of attainment, checks aspiration, dulls the conscience, and gives rise to unfounded professions. One of the best proofs of real growth in grace is increased tenderness of conscience, increased refinement of moral perception, increased recognition of little sins, particularly those sins of omission which are so commonly overlooked. Few people seem to realize that it is a duty to use all our powers to know the right as well as to do it; that our ignorance is often blameworthy; that it is a sin to be unwatchful or to live below our privileges, to be making only a little progress when we might make a good deal. If these things were better understood, we should hear less frequently the bold declarations as to having been delivered from all sin for such and such a term of years.

UNCONSCIOUS GOODNESS.

HOW refreshing it is to live in the same atmosphere with a thoroughly good person, who is all unconscious of his own goodness! Virtue seems never quite virtue unless it has this exquisite aroma of self-forgetfulness, this perfectly natural and spontaneous quality of being unaware of its own existence and happily indifferent to the recognition of itself.

It has been said that religion tends to make good people too conscious of themselves and their goodness, because it cultivates in them a subjective, contemplative piety that by its very nature must be self-conscious. That there is a slight grain of truth in the assertion, we shall not deny; but we do deny that the assumption justifies the conclusion. Granted that religion makes a good man contemplative, that it makes him aware of the nature of goodness, and of his own approximation to the standard of righteousness set by his Master; it does not follow that the Christian's piety is self-conscious, or that in any sense, to himself or to others, he poses as an example of virtue and holiness. A Christian may be as unconscious of his own goodness, as modestly self-forgetful in his benevolences and kindnesses, as the most unconventional humanitarian who ever lived — yes, more so, for the Christian has always that reverent sub-consciousness of the Divine will and power working in and through him, making him but the humble human instrument of God's omnipotence and righteousness.

Indeed, it is very doubtful if any of us ever saw an example of perfectly unconscious goodness, save in the person of some thorough-going, pure, and earnest Christian. There is always something about such saints that makes one feel as if they had been caught up out of their own personalities, and merged into that greater Personality, that divine embodiment of love and righteousness, whose name they bear. The spontaneity of their goodness is not the *abandon* of one who is virtuous and helpful from sheer soundness and health of moral constitution and generosity of disposition; it is the calm, even, unvarying righteousness which has its source in the Divine Love, works by perpetual law like the sunshine, and never prefers nor discriminates, but yields to all alike the loving-kindness and tender mercy of Him whose perfect goodness it declares.

Blessed is the community or the church which has even one such Christian in its bounds — a man or a woman whose every act and look and word proclaim their absorption in the life of Christ, their forgetfulness of self, their utter unconsciousness of the reflected halo of sainthood! It is the complete extinction of the Pharisee in the humble, self-forgetful, benevolent, radiantly happy disciple. May the time hasten when all Christian virtue shall be so sincere and free from self-consciousness that the term "pietific" shall disappear from the vocabulary of the scoffer.

OUR EPISCOPACY.

THE subject of the episcopacy continues to bother the brains of some of our contemporaries in and out of the editorial brotherhood. To quite a number it appears to afford unfailing interest, furnishing, as it ever will, both inspiration and entertainment to minds adjusted to it, and inciting any amount of activity in those especially endowed with inventive genius. While we despair of being able to shed new light upon this subject, we must not on that account refuse to say our say in the interest of the faith we cherish with regard to this old theme and this old institution of Methodism, which has not through lapse of years betrayed any symptom of weakness or decay.

This editor congratulates the church that her peculiar episcopacy commands the confidence of the people in as large degree as at any time in the history of Methodism. It has come forth unscathed from the conflicts of other days, and bids fair to witness the passing away of whatever clouds have been gathered by current discussions. Nothing is risked in assuming that the heart of the great denomination is as loyal to the episcopacy today as it ever was, notwithstanding the feverish excitements that spring up now and then when modifications are proposed. These agitations are surface ripples, while the great deep of popular feeling moves on serenely and undisturbed.

We have spoken our mind freely on the subject of districting the Bishops, and on the matter of greatly increasing the number of incumbents. Our convictions remain as heretofore expressed. It is unnecessary to go over the ground again. But now comes the question of retiring Bishops, or of relieving them from official obligations at a given age. This is a practical question of wider significance than appears at first glance, and yet its solution requires no elaborate theorizing, but only a little study in the light of obvious facts and certain elementary principles of justice. It is agreed on all sides that when Bishops have advanced in years till they are no longer capable of meeting the high obligations of the office, they ought to be honorably retired and officially declared non-effective. When this is done, they should not be required to perform any service not congenial to them, or that would in any wise burden them. This condition of things has been anticipated, and is amply provided for in the legislation now embodied in our book of Discipline.

Judging from remarks made in some quarters, it might be inferred that the liability of Bishops to grow old and become infirm is a new discovery, which has just dawned upon the church through the exploitings of brilliant intellects not long engaged in the service of the great cause. We shall not repress the utterance of the conviction that the labor put forth in connection with this supposed new discovery is superfluous.

The proposition has assumed definite shape that Bishops ought to retire or be retired at seventy. There is no doubt that there are men who are not fit for the responsibilities of the episcopal office after they are seventy. It is also true that some who were eminently qualified for the work at an earlier period in life, find themselves broken and enfeebled at the time of reaching that age, so that there could be neither sense nor justice in expecting them to bear this burden. All this is well understood; but what bearing has it on the expediency of establishing an age-limit, beyond which no one shall do episcopal work? Unless there is such uniform limitation to human strength that only in extraordinary cases any one is able to do this work after seventy, such a rule must be regarded by all reasoning minds as unwise, arbitrary, unjust, and inexpedient.

The history of this office in our church proves that some of the best work ever done by Bishops has been done by them after crossing the line of threescore years and ten. It is needless to enumerate instances. This arbitrary rule would have displaced our beloved senior Bishop, whose activity is a marvel and whose spirit is a benediction everywhere, and left him out of the service the last eight years. It would also have deprived the church of six years of the excellent service of Boston's honored resident Bishop. He of New York, and he of Chicago, each with unabated strength and with large accumulations of experience both valuable and available, would at once be set aside to give place to inexperience in this great field. Can any one see why the two last indicated may not for the next four years be more useful, because of larger experience, in the delicate duties of their office than they have ever been before? Would it be wise, or in any sense an economical use of experience, to displace these men in what is really their prime? Could they be turned over to any other department of service in which they could be more useful? Could others of equal learning and ability, yet minus their experience, step into their places with actual gain to the church? These questions answer themselves. The height of folly is in the proposition. Surely the good sense of the church will not be imposed on or blinded by any specious fallacies invented in the interest of this preposterous suggestion. The work which John Wesley did after he was seventy would overstock the life of many an efficient worker from forty to seventy.

The existing provision for relieving worn-out Bishops is wise and amply sufficient. When Bishop Scott was placed on the non-effective list in 1880, it was done without trouble, without the slightest friction, and with his cordial concurrence. But for the evident fact that Bishop Simpson was nearing his end at the General Conference of 1884, his name would have been placed on that list with perfect sweetness, although his years alone did not demand it. It is the duty of the General Conference to determine who of the board are non-effective, and this can be done through the committee on the episcopacy without harshness, and so as to meet every requirement of the case. No additional legislation is needed, as no instance of the failure or the abuse of the present regulation can be cited.

The proposition to relegate retired Bishops to the superannuated relation in the Annual Conferences whence they came, is an effort at belittling the office and disparaging the men in it that ill becomes the times and the church they serve. The Annual Conferences that have given Bishops to the church have each a formidable list of superannuates of their own — a list of men worn out in their bounds, or in such relations that their claim for support falls legitimately upon the Conference granting them the superannuated relation. The Bishop has worn himself out in the general work of the church, and not in the service of a single Annual Conference, and there is no reason in equity, or in propriety, or expediency, why his support in superannuation should not come from the whole church, as now provided. This is the natural order of things, established after long experience and mature consideration, against which there is neither reason nor complaint; while not a voice would ever be raised in opposition but for an unhealthy itching for modification. When the church at large cries out against the burden of supporting superannuated Bishops, it will be time to search for some other method of disposing of them. For the present this paper stands for the general superintendency, with incumbents serving as long as they are effective, and supported by the whole church.

Those who have come to look eagerly for the letters of "Our Occasional Correspondent" from New York, will be glad to know that another appears on page 3.

Getting At the Truth.

IF any man can speak with authority concerning the recent rash utterances of Dr. Steel relative to the Negro and the work of the Methodist Episcopal Church in the South, and if any man has clearly earned the right to so speak, that man pre-eminently is Bishop A. G. Haygood. We have been hoping that he would break the painful silence, and he has done it. In the *Northwestern Christian Advocate* of Jan. 1, Bishop Haygood has a most important contribution entitled, "Methodist Episcopal Church and the Negro in the South." The article is evidently written as a direct refutation of Dr. Steel's inconsiderate and harmful statements, though the good Bishop, in the exercise of his characteristic courtesy, does not mention him by name. We should be glad to reproduce the entire article, but the demands upon our space will not permit. We give his most important conclusions. He says: —

"They who speak of the failure of the Methodist Episcopal Church in the South since 1865 are ignorant. Therefore, do not hit them so hard; we cannot impeach their sincerity; they do not know the facts, nor do they know their ignorance. . . . . The work of the Northern Methodists for the Negro, in church and school, has been good. The graduates of these schools, with the rarest exceptions, like the educated men of white schools, are not the men who commit nameless crimes that, alas! lead to lynching, denounced by me in speech and writing, from Ku-klux days to this present time. The financial management of these great schools is the marvel in the history of education in America. I do not know of one that has gone to the wall through bad financiering. Every dollar put into these schools has helped our common civilization.

"The church work of the M. E. Church in the South has not been a failure. Its success among the white people in the South has not, in most sections of the country, been successful. But among the Negro population it has been a power for good of incalculable value. It has, through its better methods, been a great blessing to other colored churches in the South. It would be a sad thing for the South if the M. E Church should dissolve all its Southern Conferences. As much as this I said to our beloved Bishop, R. S. Foster — *clarum et venerabile nomen* — in Boston, December, 1881. My worst fear of the North concerning the Southern Negro is this knowledge: Some are discouraged because there does not appear more rapid progress in the development of character in the students of its schools. The noble teachers expected too much at the start. They did not, at the first, see that it is a work covering at least three generations. At Chautauqua, in 1883, I did not claim more than that I had read some history and knew something of the work Northern benevolence had undertaken. I told the people to take fresh hold — that 'the work would require a hundred years.'

"As to Southern Methodists, they are not, at this time, in any way prepared to carry on this stupendous work. We have undertaken to set up two schools for the Colored Methodist Episcopal Church — Payne Institute, Augusta, Ga., and Lane Institute, Jackson, Tenn. Alas! we make slow progress. I believe there is a growing conviction among us all that God will not hold us guiltless unless we do more and better for this work. As to undertaking to do church work for these millions of Negroes, no church in the South is in position, financially or morally, to do it. This I know; let such as wish to contradict the statement, do so. Would to God the Methodist Episcopal Church could do more for the evangelization of the Negro! May all Northern churches increase their efforts to save him and us! May Southern Methodism rise to the conception of its duty, and then do all it can! May every church come under like conviction, and put its hands to this gospel plow!"

Personals.

— Hon. Alden Speare and Hon. E. H. Dunn are members of the Armenian Relief Committee of this city appointed by Chairman Quincy.

— Wm. F. Thorne, a leading Methodist layman of Cincinnati, died on Christmas.

— Postmaster General Wilson has accepted the invitation of the faculty of Vanderbilt University to deliver the next commencement address.

— Rev. G. C. Wilding, D. D., of Vancouver, Wash., has just been transferred from the Puget Sound Conference to the Newark Conference and stationed at Hedding Church, Jersey City.

— Rev. Dr. William McKinley, pastor of Central Park Church, St. Paul, has been elected dean of the College of Theology which is to be opened in Hamline University, at Hamline, Minn., next September.

— Bishop Taylor sailed from Liverpool for Liberia, Dec. 18, accompanied by Mr. and Mrs. U. L. Walker, Miss Rachel Mair, and Miss Jessie Arms. The two last are the first deaconesses sent to our African missions.

— Rev. T. R. Thoburn, of the Erie Conference, and Miss Harriet P. Marsh, daughter of Dr. T. P. Marsh, president of Mount Union College, were united in marriage at the bride's home, Alliance, O., Friday, Dec. 27, Dr. Marsh officiating.

— The decease of Rev. W. H. H. Pillsbury, D. D., of Fullerton, Neb., is announced. His death was due to blood-poisoning, resulting from a slight cut. He leaves a wife and seven children. He was formerly a member of the Maine Conference.

— Rev. Dr. Milburn, the blind Chaplain of the Senate, has not failed to be present at a New Year reception at the White House for eleven consecutive years. During the administrations of Polk and Pierce Dr. Milburn frequently attended White House receptions. We are not surprised at the acceptability of Dr. Milburn as Chaplain of the Senate. He is a man of deep spiritual life, genial, gracious, and with admirable self-poise. He is also a minister of ability and cultivation and of large and comprehensive

experience. He considers himself the spiritual shepherd of the Senators and their families and of all the clerical force connected therewith. With an adopted daughter, who is his indispensable guide, he makes regular pastoral calls upon all of his flock, whether Christian, Jew, Atheist, or of no religion. Chaplain Milburn is one of the most interesting men of this age. He is a member of the Illinois Conference.

— Miss Franc Baker has written a book entitled, "The Story of the Woman's Foreign Missionary Society."

— Rev. O. A. Brown, D. D., who is having a successful and very happy fourth year with Foundry Church, Washington, has two sons in Ohio Wesleyan University.

— Rev. Cyrenius A. Wambaugh, one of the oldest and best-known Methodist clergymen in New Jersey, died last week at his home in Orange from the effects of a stroke of paralysis.

— Dean Hoffman, of the General Theological Seminary, has endowed a room in St. Luke's Hospital, New York city, for clergymen of the Protestant Episcopal Church who need aid. The amount bestowed is $20,000.

— Rev. James Mudge, D. D., is delivering a course of lectures on Missions at the School of Theology, making the eighth year in which he has delivered this course to the students of that department of Boston University.

— Henry Watterson, editor of the *Louisville Courier-Journal*, has been engaged by the New York Department of Public Instruction to give a lecture on "Abraham Lincoln" in the State Normal College in Albany, on April 6.

— A conspicuous honor has just come to the University of Denver, through an invitation to Dr. Howe, dean of the College of Liberal Arts, to prepare the Chautauqua volume on astronomy for the forthcoming course. The volume will contain 300 pages and be finely illustrated.

— Of Mrs. Eliza E. Buckminster, who died in Malden, Nov. 9, aged 88 years, her pastor, Rev. L. W. Adams, writes in an obituary that appears on the 15th page: "For seventy-two years she was a subscriber to ZION'S HERALD, and it could always be found on her table with her Bible and other choice books."

— It was Frederick W. Robertson who said in the years which followed the terrific season of doubt that came to him, "The one great certainty to which in the midst of the darkest doubt I never cease to cling, is the entire symmetry and loveliness and the unequaled nobleness of the humanity of the Son of man."

— Miss Clara Cushman has appointments as follows: Jan. 12-13, Lowell; 19, Garden St., Lawrence; 25 to Feb. 1, Vermont, under direction of Mrs. R. C. McDuffee; Feb. 2-3, Williamstown, Mass.; 4-10, Troy Conference; 19, Berkeley Temple; March 1-25, New York; 26, Pittsburg, Penn.; May 30 to June 8, Burlington District, Vt., under direction of Miss Mary Walker.

— Rev. Mark Guy Pearse, of the West End Mission, London, Hugh Price Hughes' colleague, is arranging a visit to South Africa, similar to one paid some years ago to the Australian colonies. He expects to leave England the middle of March, and to be back in time to resume his work in September. He intends preaching and lecturing in various parts of South Africa.

— We regret to announce, considering the present status of the woman question in our church, that another lady has been elected delegate to the General Conference. The Foochow lay electoral conference elected Miss Lydia A. Trimble, now at home on furlough, as lay delegate. Rev. M. C. Wilcox was elected ministerial delegate, and Rev. Wm. H. Lacy reserve.

— Mrs. Katharine Lente Stevenson, corresponding secretary of the National W. C. T. U., is in Massachusetts addressing Unions, and planning for the further advancement of the work. She is also engaged in writing a pamphlet called "The Model Union," the aim of which is to present the work of the organization in a popular form. It is expected that local Unions will present this at public meetings.

— Dean Buell solemnized the marriage of Rev. G. H. Murphy, S. T. B., of Lawrenceburg, Ind., and Miss Annie D. Latimer, of Hartford, Conn., at that place, on Jan. 2. The bride's pastor, Rev. W. A. Richard, assisted. Mr. and Mrs. Murphy have journeyed westward to their pleasant pastorate in the city where Henry Ward Beecher began his ministry. Mr. Murphy will be remembered as having delivered a brilliant oration on "Christ and the Laborer" on his graduation from the School of Theology in 1894.

— Secretary Barton of the American Board, who has just returned to Boston from a visit to Japan, and who saw Joseph Cook upon his arrival at Kioba from Australia and returned with him on the same steamer to this country, says that the distinguished lecturer, in whom our readers have a deeply sympathetic interest, is physically and nervously prostrated. A stroke of vertigo in Australia was so severe as to make him partially blind. From Australia to Japan he came in a freight steamer, ill and unattended, experiencing a terrific storm in which cattle were washed overboard, and, swimming in the wake of the vessel, were shot before his eyes. At Kioba Mr. Cook met his wife and friends. "There was this big man, physically and mentally," says Dr. Barton, "who, prior to that stroke of vertigo in Australia, had never been seriously ill, and had never taken medicine, suddenly transformed into utter helplessness." Mr. and Mrs. Cook are now at Clifton Springs, N. Y. He bore the long journey better than was feared. Physicians at this sanitarium, after making a critical examination, pronounce his case one of severe nervous prostration, but predict that in a few months of absolute rest and proper care he will recover.

— Rev. Frank W. Warne, of Calcutta, India, writes to the *Christian Advocate* under date of Nov. 27 as follows: "We are again in sorrow on Calcutta District. Mrs. Neils Madsen, wife of our missionary at Pakur, died of fever yesterday morning. She had been married just three days less than five months. She was born in Sweden, went to America, was converted, and called to mission work while in Winnipeg, Canada. She came to India in the Scandinavian Alliance Mission, and after three years' service in said mission married one of our missionaries of the same nationality. She was in charge of our Girls' Orphanage at Pakur, which is a position of great responsibility. Her beautiful Christian character had endeared her to us all."

— We are happy to note the following interesting fact, taken from the *Northwestern*: —

"The eightieth birthday of Mr. Orrington Lunt occurred Dec. 24, on which occasion a number of friends came together at his home in Evanston to extend felicitations. Souvenirs of the occasion were a superb bust of Mr. Lunt done in marble, as a gift to his daughter, and an 'appreciation' by Mrs. Emily Huntington Miller, in which the noble and beautiful life of this honored saint and veteran was set forth in an exquisite parable of 'the pilgrim.' Mr. Lunt has to all appearances recovered from his illness of last spring, and has, we hope, many years before him of increasing happiness and honor. The lustre and geniality of his sunny and hale old age are the joy and treasure of a wide circle, to whom his pure and generous life has been a benediction."

— We are pained to announce the death of Dr. W. P. Stowe, which occurred at his residence in Chicago, Jan. 4. Dr. Stowe was born in Haverhill, N. H., but removed to Wisconsin in his boyhood. At seventeen he was converted, graduated from Lawrence University, and joined the Wisconsin Conference in 1858. He continued a member of this Conference during his entire ministry, where he was greatly beloved and highly esteemed. He was chaplain of the 27th Regiment of Wisconsin Volunteers, and was with Grant at Vicksburg and other important strategic points. In 1880 he was elected agent of the Western Book Concern, and re-elected at each General Conference, of which he was a member, until 1892. The announcement of his failure to secure a re-election was received by the church at large with surprise and a deep sense of regret. At the time of his decease he was presiding elder of the Oshkosh District, Wisconsin Conference. He was elected at the head of the delegation to the next General Conference. Dr. Stowe was a loyal and aggressive Methodist, and faithful and painstaking in the discharge of all obligations. His death will be sincerely mourned throughout the church.

Brieflets.

The dedication of the new Deaconess Hospital in this city has been postponed until Feb. 3, further notice of which will be given later.

There need be no confusion regarding the practical significance of the Monroe doctrine, as the gist of it is contained in the following sentence: "Any attempt by the European Powers to extend their system to any portion of this hemisphere is dangerous to our peace and safety."

That the Metropolitan Church of Washington is loyal to the traditional practices of the denomination, is evidenced by the fact, reported at length in the *Post* of that city, that watch-night was observed by a congregation which completely filled the audience-room. Rev. Dr. Hugh Johnston, the pastor, was assisted by Chaplain Milburn, Rev. Drs. S. L. Beiler, and D. W. Wood, of Chicago. Miss Lizzie Peirce, of Boston, sang.

Those who attended the anniversary of the W. F. M. S. at Providence last October, will remember that a piano fund was started for the Wesleyan Home. Friends in the suburban churches gladly took it up. Newton, Newton Centre, Auburndale and Somerville contributed liberally, with the result that a fine new upright piano was sent as a Christmas present to the Home; and the tempting Christmas dinner sent by Harvard Square, Cambridgeport, tasted none the worse on this account. "Praise God from whom all blessings flow," was the first music sent out by the new and welcome instrument.

A notable movement is begun in China, which has much of promise in it. Hon. Charles Denby, the United States Minister at Peking, in writing to Secretary Olney, calls attention to the fact that a reform club has lately been started at the Chinese capital. The credit of the initiation of it belongs to Rev. Gilbert Reid. In his capacity of missionary to the upper classes he has interested some of the literati in the scheme. Regulations for the government of the club have been printed and distributed and 10,000 taels have been raised for expenses. Of this sum Chang Chi Tung gave one-half. The plan includes a daily paper, a reading-room to be supplied with papers and books bearing on science, politics and progress, a library, lecture-room, etc. Mr. Reid has been invited to assist the club, and he has consented to do so.

Our series of contributions upon "Methodism in the Great Cities" has been highly appreciated throughout the church, and there has been an unusual demand for the papers which have contained the articles. Though we have not been able to publish as promptly as was intended, yet the entire series will soon appear. Toronto Methodism, which is treated in this issue, has a remarkable history. It is the Jerusalem of the Methodist Church of Canada. Dr. John Hunt's paper is prepared with much care, and will be of permanent value. The next in the series to appear will be "Methodism in Nashville."

The annual meeting of the Korean Mission was presided over by Dr. Scranton, superintendent, Bishop Walden not having been able to reach Chemulpo. The membership of the church doubled during the year. Five Koreans were licensed as local preachers, and five others received exhorter's license.

The *Epworth Herald*, in its very excellent "Revival Number" of last week, says: —

"The consecrated presiding elder is a firebrand. His soul is hot. Face shines. Eyes flame. His voice is a trumpet. A revival blaze starts wherever he goes. The quarterly meeting is a pentecost. A baptism comes down. Saints rejoice. Sinners tremble. Seekers come shouting into light. Would to God his tribe might increase!"

At Anniston, Ala., the newly organized Afro-Alabama Cotton Mill Company has been given a factory site by two of the local land companies, and building will begin in about five weeks. Only Negroes will be employed on the construction work and after the mill is running. Furthermore, all corporators and persons interested in the company are of African descent. The mill will be built for 10,000 spindles. We shall watch with interest this new experiment, and hope for it the largest success.

Bishop Galloway, of the Methodist Episcopal Church, South, thus frankly utters a portentous word of warning to the minister: —

"A preacher can backslide as easy as anybody else in the world. Our great peril is in substituting a perfunctory performance of duty for private communion and personal fellowship with God. Even our study of the Scriptures may be vicarious — we may study to preach rather than to nourish our own souls."

Our ministers and laymen in the neighborhood of Boston should remember that they may always obtain occasional pulpit supplies through Dean Buell, 72 Mt. Vernon St. There are an unusual number of talented and experienced preachers in the School of Theology this year, whose help may be secured, and to whom the usual compensation paid for such service would be very timely. As Dr. Buell resides at the School, and has a telephone (No. 1046 Haymarket), it is easy to communicate with him.

The New York *Sun*, in commenting upon the fact that the "pious Chinese" have provided funds for the erection of a new joss house in the city of New York, makes a declaration of certain facts that we do well always to recognize, however our prejudices or preferences may be disturbed thereby. The *Sun* says: —

"The Chinese are free to follow their own religion in New York. Under our Constitution they have the same right to erect a joss house that the Christians have to erect a church, or the Jews a synagogue, or the Mohammedans a mosque, or the Mormons a temple, or the Theosophists a baba. Our Constitution provides that in this country there shall be 'no law respecting an establishment of religion, or prohibiting the free exercise thereof,' and it is this splendid provision that guarantees the religious rights of the Chinese in New York."

The American Federation of Labor, meeting in New York last week, received delegates sent from the National W. C. T. U., and voted unanimously not to smoke while the ladies were present. Mrs. Mary T. Burt presented greetings and best wishes of Miss Willard and the W. C. T. U. to the convention, and through them to the laborers of the various organizations affiliated there. Mrs. Burt's speech was received with good-will and repeated applause. Mrs. Mary G. Stuckenberg, national superintendent of the relation between capital and labor, being introduced, among other things said: "I regard my department of the W. C. T. U. as the coupling-pin that links the aims and principles of the wage-earners and their organization." These addresses are to be incorporated into the printed minutes of the convention — only one vote being opposed to this, that of a member of the Brewers' National Union.

The Boston *Journal* of Jan. 6 has the following frank and manly editorial utterance: —

"Deadwood, South Dakota, has been the source of many marvelous romances, but that account of a contemplated bull fight to raise money to build a Methodist church, which was telegraphed to the East last month and published in the *Journal*, was far beyond the limits of credibility. The *Journal* has inquired into the story and ascertained that it was altogether without foundation. It is denied in the most emphatic and conclusive manner by Rev. Edgar E. Clough, superintendent of the Black Hills Mission Conference. We deeply regret that the despatch ever secured admission to our columns."

The above statement should be satisfactory to those of our people who were both grieved and justly indignant at the publication of the alleged despatch. We are gratified that the able journalist, Stephen O'Meara, has resumed the editorial management of the *Journal*. It is not only the loyal exponent of the Republican Party, but is fully abreast of the times as a great daily paper.

The *Independent* of last week is an important issue, containing a group of contributions from able writers representing the leading facts of interest in the various religious bodies of the country. Bishop Goodsell, writing for the Methodist Episcopal Church, says of the removal of the time limit: —

"As to the removal of the time limit, the ministerial conferences which have expressed themselves largely favor it, while a majority of the lay conferences which have spoken oppose it. As the subject is complicated with the question of the six years term for presiding elders, it will be found a task of some difficulty to adjust the matter in the present state of sentiment."

While Dr. Hoss, editor of the *Christian Advocate* of Nashville, writing for the Methodist Episcopal Church, South, says: —

"Judging from what I have seen and heard, I should say that there is very little sentiment in any quarter in favor of extending the pastoral limit. On this point the laity are quite as conservative as the ministry, if not, indeed, more so."

OUR DELEGATES TO THE GENERAL CONFERENCE.

FREQUENTLY of late I have heard at the Book Room the ministers ask: "Who will go to the General Conference?" Perhaps I have been a little sensitive that they did not put the question to me, for I think I know three men who are practically sure of that coveted honor. I am not going to name them now, for I might imperil their chances by mentioning their names in an article of this kind. My other suggestions in the HERALD have been so kindly received that I even venture to make some remarks to my beloved ministers on this delicate theme.

A man ought not to be sent to the next General Conference simply because he has been before. The complimentary element is already too strong a factor in our Methodism. There will be enough men re-elected to thoroughly instruct the new comers on important matters of business.

A minister ought not to be made to stay at home simply because he has been before. It is the best men we are looking for, and if the representative men have had this honor several times and have done good work, there is no good reason why they should give way to less competent men whose claims are advocated on the ground that they have never been.

A man should not go to Cleveland simply because he is a presiding elder. I presume some will say that many do go for the simple and only reason that they happened to have charge of districts at the time of the election of General Conference delegates. If that is so, it is high time that such an abominable practice was stopped. But my ministerial friend argues that if it rested entirely on the question of merit, very few presiding elders would be in our law-making body. I know several laymen who will say "amen" to that sentiment, but they fancy they have a grievance. Another argues that it would be a harmful disrespect to the presiding elder's office not to have it represented in a delegation from one of our large and influential Conferences. I do not see it in that light; but if there is any real danger of that kind, then settle on the best man among the elders and send him to represent his associates. It ought also to be said that a presiding elder ought not to be left out simply because of his office.

In studying this matter carefully for the last twenty-five years, I have noted quite a general dissatisfaction that the men from the pastorate were not more in the majority in these delegations. Other things being equal, the successful pastor ought to have the preference, for he is in the thick of the battle and ought to understand more clearly the needs of the church.

Ability and character should exert more influence in choosing such representatives than age or grade of appointment. Each Conference naturally expects to have its delegates truly representative of its own culture and social standing. For a Conference of brainy men to send an unscholarly doctor of divinity, is as great a reflection as to elect a man noted for his lack of educational attainment.

The matter of friendship and compensation ought never to enter into a consideration as important as this. If a minister personally dislikes some qualities in some talented man distinguished for his ability in the church, then the voter ought to be large enough to put aside his personal prejudices for the sake of his Conference and the Methodist Episcopal Church.

Why not have the younger element more largely represented? It is no reflection on the older men to voice the opinion of our leading laymen that there are as many strong men in the New England Conference under fifty as over that age. If it also be true, as many think, that there are more under fifty, why should there not be as many of the younger as of the older? An earnest brother says the young men can afford to wait; but they are not obliged to wait for the appointments which represent the most important work of the Conference. Why, then, should they wait for the honors and duties which rightfully belong to them because of the work they are doing?

Earnest piety ought not to exclude a man from the list of delegates provided he has other essential qualifications in a strong degree. After all, is not this the great need? While the General Conference is not primarily for the promotion of piety, it ought to have a tremendously strong spiritual tone as the representative body of our American Methodism. A ministerial friend told me that the men who prate about their piety need watching at a General Conference, but there is a difference between the piety of the housetops and the religion of daily life. Genuine goodness is more at a premium today than brilliancy.

ORIN BLAKE.

The Sunday School.

FIRST QUARTER. LESSON III.

Sunday, January 19.

Luke 3: 15-22.

Rev. W. O. Holway, U. S. N.

THE MINISTRY OF JOHN THE BAPTIST.

I. Preliminary.

1. Golden Text: *Behold the Lamb of God, which taketh away the sin of the world.* — John 1: 29.

2. Date: A. D. 26.

3. Place: The Wilderness of Judæa, on the borders of the Dead Sea, and near the mouth of the Jordan.

4. Home Readings: *Monday* — Luke 3: 1-14. *Tuesday* — Luke 3: 15-22. *Wednesday* — John 1: 9-18. *Thursday* — John 3: 23-30. *Friday* — Matt. 3: 7-17. *Saturday* — Mark 6: 14-29. *Sunday* — Mark 1: 1-11.

5. The Section: This comprises the entire life of John the Baptist, including (1) prophecies of the forerunner (Isa. 40: 3-5; Mal. 3: 1; 4: 5, 6); (2) birth and youth of John (see lesson I.); (3) sudden appearance in the Wilderness (summer of A. D. 26); (4) the call to repentance; (5) the baptism of Jesus (Jan. A. D. 27); (6) pointing men to Jesus; (7) two years preparing the way; (8) his imprisonment by Herod (March, A. D. 28); (9) his decapitation (March, A. D. 29).

II. Introductory.

While Jesus was spending, in the humble workshop of Nazareth, the years which preceded His public ministry, there was growing up in an obscurity even more profound — in the wilderness of Judæa — one whom, though allied to Him by kinship, He had never met, but who was destined to play an important part in preparing the way before Him. John the Baptist was born about six months before Jesus. From his youth up "the hand of the Lord was with him." He grew to manhood apart from men in the wild region west of the Dead Sea. No fermented liquors passed his lips; no razor came upon his head (Num. 6: 1-21). "His austerity was no rule, no self-imposed observance; it was the very expression of his deep spiritual life. He wrapped himself in a rough mantle of camel's hair, and fed on locusts and wild honey, only because the great thought which absorbed him left no room for minor considerations" (Pressensé). Meantime the outside world waited to hear some voice powerful enough to startle it from its sins and degradation. It was sunk in atheism and wickedness of every kind. The picture is darkly drawn by St. Paul in the first chapter of Romans, but not too darkly, if we accept the facts of contemporaneous history. When, therefore, the word of God came to John in the wilderness, and he came forth to preach repentance and predict a coming kingdom, he did not lack for an audience. Multitudes flocked to hear him from every part of the land. To every class he taught the same lesson of repentance, in the specific forms appropriate to each. Soldiers and publicans, Pharisees and Sadducees, were instructed, each in turn, what "fruits meet for repentance" they were expected to bring forth.

So powerful was the impression produced by the preaching of John and by the stern sublimity of the man himself, and so universal was the gathering of the people to him, that the question began to be mooted in men's minds whether this strange and mighty prophet might not be the expected Messiah. This doubt was soon resolved by the explicit testimony of John himself. One mightier was coming after him, for whom he was unworthy of performing even the slave's office of unloosing his sandals. He was to be the Agent in a baptism far transcending that of water — a "baptism with the Holy Ghost and with fire." He would winnow the grain and garner the wheat, but the chaff would not escape on the wings of the wind; it should be burned in an unquenchable flame.

Paying no heed to the strict sequence of events, the Evangelist here interjects a brief statement of what befell the fiery preacher for his faithfulness in rebuking sin. The tetrarch, Herod Antipas, had fostered an unhallowed passion for Herodias, the granddaughter of Herod the Great, who was married to her uncle Philip, the brother of Antipas. Herodias abandoned her husband, who was living in comparative obscurity in Rome at the time, and induced Antipas to prepare the way for an illegal union with himself by divorcing his legitimate wife, who was the daughter of Aretas, king of Arabia Petræa. There was no one to lift an accusing finger, no one to utter a reproving word — no one, save the Baptist. He alone was brave enough to face the guilty sovereign with the unwelcome rebuke: "It is not lawful for thee to have thy brother's wife." There were other evils, too, which the fearless preacher felt called upon to condemn, and the penalty for his faithful dealing was imprisonment, weary bondage, and finally, by the machinations of Herodias, decapitation.

Luke touches but lightly upon the baptism of our Lord. His coming from Nazareth to the fords of the Jordan, His recognition by the Baptist, the latter's humble, shrinking confession, "I have need to be baptized of Thee, and comest Thou to me?" the calm "Suffer it now, for thus it becometh us to fulfill all righteousness," the performance of the rite itself — all these, related by other Evangelists, are omitted by Luke. He records, however, the fact of Jesus praying at His baptism; the glorious vision of the opening heavens, and the descending Spirit hovering with "a dove-like radiance" — "the gentle image of an abiding inspiration" — over the head of Jesus; and the voice, intelligible to the ears of John at least — "Thou art My beloved Son; in Thee I am well pleased."

III. Expository.

15. As the people were in expectation — in suspense. They were weighing John in the balances of the Messianic predictions; perhaps waiting for him to declare himself. See John 1: 19-22. Whether he were the Christ. — This shows that the Messiah was expected, and also that John came very near their estimate of His character and person.

This new prophet increased the hopes of deliverance. They made inquiries about his earlier history; they must have heard about Zacharias and the Annunciation in the temple. Then the mysterious whisper went around that this was the Christ. None dared ask the stern prophet, until at length the rumor became of national importance and a deputation from the Sanhedrin waited upon him (John 1: 19) (Lindsay).

16. John answered — either their thoughts or the direct inquiry of a deputation. Lange notices the moral greatness of John in making no use of this delusion of the people for his own personal ends. I indeed baptize you with water. — In Matthew (3: 11) the literal reading is, "in water." John's baptism was a visible sign of repentance, and likewise a symbol of hope in the name of Him who was to come. Christian baptism has a deeper significance than John's baptism. Grotius regarded the rite of baptism to be as old as the Deluge, and to have been instituted to commemorate that event. The Jews practiced it in receiving proselytes to their faith. One mightier than I — see John 1: 30. "'Mightier' in name, nature, wisdom, power and aims. An infinite chasm between Christ and His holiest minister" (Van Doren). The latchet — the fastening, or thong, by which the sandal was bound to the foot. To unbind the sandal was reserved for the lowest of the slaves. It was reckoned too servile for a disciple to do this for a rabbi. Ripley paraphrases it thus: "I am not worthy to be the most menial servant to so distinguished a Personage." With the Holy Ghost and with fire — fulfilled at Pentecost when the Spirit descended and mitred the heads of the disciples with tongues of flame. "The fire lightens, vivifies, and purifies while it consumes."

John's contrast of himself with Jesus implies that Jesus could search the heart in a way that His forerunner could not do; He could penetrate within, beyond the sphere of material, external life to the heart and to the spirit; He could act on man's spirit through His Spirit, and bestow on man the heavenly influence needed to purify the heart and the life. This baptism of the Spirit, predicted by John, had been foretold by earlier prophets, by Isaiah (44: 3), and by Joel (3: 28); it was visibly fulfilled at Pentecost (Acts 1: 5; 2: 3), and in the later outpourings after baptism (Acts 11: 15, 16); it is continually being fulfilled without external manifestation in all Christians, when they experience that peace in believing and learn to live that life of new obedience which are among the gifts of the Holy Spirit (1 Cor. 6: 11; 12; 13) (Lindsay).

17. Whose fan — winnowing shovel, or scoop, by which the grain was tossed up so as to let the wind blow out the chaff. It symbolizes here the truth which Jesus came to teach, which would cause a separation of the good from the evil. Purge his floor — cleanse from end to end His threshing-floor — the Jewish church at first; but the floor has widened as human history has progressed. The winnowing process will not be completed until the world ends and the final separation is made. His wheat — the fruits of his husbandry. The Lord of the harvest can tell the grain from the chaff — the true and the good from the false and the wicked. Garner — the store-house, or place of safety; the church below, and heaven above. Chaff — the refuse, the unfruitful; referring to the persistently wicked. Fire unquenchable — not capable of being extinguished, and therefore consuming utterly — "the figurative representation of an awful reality" (Schaff).

18. Many other things (R. V., "exhortations"). — The Evangelist does not pretend to give us more than a few heads, or topics, of John's preaching. Preached he — better, as in R. V., "he preached the good tidings" — *i. e.*, of the coming Messiah.

19, 20. Herod — Antipas, a son of Herod the Great, who bequeathed to him the governorship of Galilee with Perea. Tetrarch — ruler of a fourth part of a kingdom. Philip — not the tetrarch of Iturea (Luke 3: 1), but an obscure and disinherited son of Herod the Great, who made his home in Rome. Added yet. — Luke does not preserve here the sequence of events. John's imprisonment occurred more than a year after the baptism of Jesus.

21, 22. For the baptism of Jesus see Matt. 3: 13-17; Mark 1: 9-11; John 1: 28, 34. Why was Jesus baptized? Farrar says, "to fulfill every requirement (Psa. 40: 7, 8); to ratify the mission of His great forerunner; to honor the rite as the beautiful symbol or moral purification; to inaugurate a mission which came not to destroy the Law, but to fulfill it." Says Dr. J. Parker: "It was to Him a baptism of sympathy, a baptism of approval, a stooping of the divine so as to take up its own laws and exemplify its own purposes." Praying — mentioned by Luke only. Dove — "emblem of peace, harmlessness, purity, beauty." A Voice. — This completed the threefold manifestation — Father, Son and Spirit — and was a sign to John that this was really "He that was to come." Beloved Son — a term used also at the Transfiguration, but never applied to any save Jesus only.

IV. Illustrative.

1.

John, than which man a sadder or a greater
Not till this day has been of woman born;
John, like some iron peak by the Creator
Fired with the red glow of the rushing morn.
(Myers.)

2. Life to John was a reality. The citizens of Jerusalem could not go to him as they might have gone to the schools of their Rabbis for learned subtleties, or to the groves of Athenian literature for melting imagery. Speech falls from him sharp, rugged, cutting — a word, and no more: "Repent!" "Wrath to come!" "The axe is laid at the root of the tree!" "Fruitless trees will be cast into the fire." He spoke as men speak when they are in earnest — simply and abruptly, as if the graces of oratory were out of place. And, then, that life of his! The world could understand it! There was written on it, in letters that needed no magnifying-glass to read, "Not of this world" (Robertson).

3. Paul *would* meddle with circumcision, and stir up the prejudices of the Jews. Why could he not let that delicate subject alone and stick to preaching the Gospel? And John — why not let Herod's sin alone? Why not take up the case of the daughter of Herodias, and thunder and lighten at the sin of dancing? What fanaticism in this preacher to denounce Herod's adultery, when he knew he might enrage the sinner! Could he not easily pass by the sin of adultery, and spend his zeal in preaching the Gospel? But no, John could not do this; he must declare the whole truth, though he lost his head by it. According to the expediency doctrine, John was probably a good man, but very *injudicious* (Cheever).

A NEED OF THE TIMES.

SOME one has well said that the tragedy of today is not the tragedy of the criminal, but of the incompetent; and not of the absolutely incompetent, but of the relatively incompetent. It is the tragedy of the man who has the best intentions and the best character and a fair equipment for his work, but who has not a thorough equipment, and who cannot do the thing he starts to do in the best possible way. Society is crowded with half-equipped workers, with men and women who are honest and earnest, and not incapable, but who are not up to the level of the very best work. It is amazing, in view of the immense number of those who are seeking for positions, how few persons there are competent to fill any particular position. To fill a position of any importance requires often most diligent searching in many directions. There is a host of thoroughly well-equipped people, but there seem to be, at the moment when they are needed, few perfectly equipped persons. When one has a piece of work to be done, it is easy to get it fairly well done, but it is extremely difficult to get it thoroughly well done. This is true of all grades of labor. The really competent men and women who go out for daily work in any community can generally be counted on the fingers of one hand. The rest are partially competent and partially trustworthy. They will come if it suits them, or if the weather is propitious, or if they have nothing else to do, and when they do come they work with a fair degree of skill and industry; but the man or woman who goes despite the weather, and who works with the utmost economy of time and the utmost productiveness, is a very rare person in any locality. If a leading pulpit is vacant, it is astonishing how few persons thoroughly equipped for it can be found at the moment. If a board of trustees are looking for the president of a college among the host of educated men, it is amazing how very few names suggest themselves. In spite of the terrible need of work which weighs upon the masses of men, and in spite of the superior processes of education which are offered to the fortunate few, it remains true that society is filled with incapable or only partially trained people, and that when the thoroughly trained man or woman, perfectly fitted to do a specific thing in a superior way, is needed, a candle must be lighted and a long search begun. The great lesson to be read to boys and girls today is the need of some kind of absolute competency, some kind of ultimate superiority. — *The Outlook.*

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"AS SEEMETH BEST."

Frank Horace Wheeler.

As seemeth best in Thy dear sight,
So order, Lord, my way;
My trust upbuild as fades the light
From out the darksome day!
When seems the cloud that veils Thy face
Of care-born wave the crest,
Let Thy hand, Lord, above it trace
The words, "It seemeth best."

Take Thou my hand and, Shepherd kind,
I'll on Thy strong arm lean;
Though be the path where waters wind
Thro' pastures soft and green,
Or, by Thy will, it leads me where
Death's valley shadows rest,
Thou hast not ceased a shepherd's care;
I'll hear, "It seemeth best!"

To children sorrows come and go
Like gentle fall of rain,
They scarce have known their little woe
Ere shines the sun again.
A little child make me — more still,
O Christ, like that Thou blessed —
That I may feel the present ill
Tomorrow "seemeth best."

But when I look Golgotha-ward,
What sorrow should I know!
When see Thee midst the cruel horde,
Thy face with love aglow,
Thy thorn-wreathed brow shed bloody dew,
And hear the cry addressed:
"O Father, them forgive, they do
Thy will, it seemeth best."

If God had heard as plead the Son
The bitter cup might pass,
And yielded then, love's scheme begun,
What hope had we, alas!
Help me to learn the lesson taught,
On Thy dear will to rest;
Thy ordered ways with love are fraught,
And are, as seemeth, best.

West Roxbury, Mass.

REV. JOHN MILEY, D. D., LL. D., AS A PREACHER.

Rev. Geo. W. Anderson.

THE editor's highly appreciative, just and eulogistic notice of the above good and great man, in ZION'S HERALD, made me feel as if I would like to say a little about his power as a preacher to the HERALD readers. To his ability as author and educator must be added his great pulpit power. It was truly great. Having heard the men of his generation who held empire in the realm of Methodist preaching ability, I confidently lay this chaplet on his casket. He stood a peer among such men as Durbin, Bartine, Tiffany, Eddy, Bangs, the Pecks, the Havens, and many more; yea, and I am bound to say that I have felt as much moved in soul and been as much illuminated mentally in hearing him as in hearing Bishops Simpson, Foster, and others.

At a camp-meeting on old Sing Sing in 1864 I remember that Dr. Miley, with Dr. Crooks, Dr. Mattison, Dr. Curry, J. S. Inskip, Alfred Cookman, Bishops Janes and B. M. Adams, preached, holding (as did the others) a mighty power in swaying the large audiences. I recall that Cookman presented "the pearl of doctrines, the very heaven of Christian experience" — sentences in the exordium of his sermon, which was on holiness — and a wave of holy power swept the people into the sweet depths of full salvation. Dr. Mattison preached on heaven, and he ended in a burst of amens and hallelujas, which were evoked by the eloquent preacher. Each of them seemed to speak as if truly "a flame of fire." Somehow I recall Dr. Miley's sermon, across the chasm of thirty-one years, more vividly than any other sermon preached at that camp in '64. His text was in Heb. 13: 8: "Jesus Christ, the same yesterday," etc. I was young and a young convert, feeling called to the work of the ministry, and distinctly remember saying, with the tears in my eyes, "Oh, that God would some day help me to preach an unchanging Jesus as Dr. Miley preaches Him!"

The man and the sermon seemed strangely alike. There was a massiveness about both — the man with compact body, a little under size, but more than usual girth of abdomen and chest; the head well set on a strong neck; the head large, with evident large brain capacity; the brow full and eye steady but flashing in eloquent thought. As he advanced his face changed and seemed illumined till his fine Roman features were handsome. His voice changed, too — "another yet the same;" the tones were deeply resonant and overpowering and the accentuation clear and euphonious. Yes, and there was almost a physical change. Could his stature have been taken in the climaxes of his discourse, I venture he would have measured from two to four inches more in height. So with the sermon which came out of the soul of the text. It was cumulative. Even then the theologian appeared, but the theology was ablaze with fervor. I do not remember the order of that great sermon, only that, with the throng about me, I wept and shouted as Dr. Miley exalted the character, office and work of the unchanging Jesus. Plainly enough do I recall how he emphasized "the supreme divinity of Jesus" — his phrase that day, and a good one to be used now. A sentence he used was this: "Jesus Christ became man, but not by ceasing to be God." Another sentence: "For God to create Lucifer, son of the morning, then banish him to the shades of Erebus, implies no change in God, but a change in Lucifer." In dwelling on the unchanging element in human redemption and Christ's power to fill the world at last with millennial glory, the massiveness of the sermon came out; but it was not an inert mass by any means. It was more like the Apostle's "weight of glory." And it was "exceeding weight of glory" too. Of course Dr. Miley did not always reach such altitudes; and yet in his pastorate at Pacific St., Brooklyn, and on other charges, I have heard him preach the glorious Gospel when it was glorious preaching as well.

One could not be a pessimist after hearing such a sermon and catching its abiding inspiration, as I did. For so great a man as Dr. Miley only a great Gospel would ever have been sufficient.

Providence, R. I.

A BUGLE BLAST FOR SOUTHERN EDUCATION.

Bishop Foss.

THE bugler has a humble office, but a most important one. He must summon scattered or sleeping legions to arms and to the charge. His fidelity may decide the fate of battles. Such is my office now. By command of an authority which I dare not disobey, I blow a blast in the ears of a sleeping host.

Methodists, listen! The cause of Southern education needs, deserves, demands your attention. The church, the nation, the God of the church and of the nation, demand your attention. At your peril, at the nation's peril, turn not a deaf ear.

From time to time, of late, thrills of horror have shot through the civilized world at the tidings of lynchings in the South, attended by every imaginable incident of barbaric cruelty. Grant that the victims have usually been atrocious criminals, deserving of swift, sure, legal punishment, none the less their crimes have been transcended by the savagery of criminal vengeance. Those crimes and that vengeance unite to reveal a state of society which *must be remedied*. How? By education and religion; let me rather say *by religious education*.

The Negro is in the South to stay. His race now numbers eight millions. It is doubling every forty years. In 1920 there will be 12,000,000 Negroes in this country. So what is carelessly termed "the Negro problem" is really the great American problem. The fate of civilization on this continent depends on what the Negro is to be. He must be redeemed from the taint and curse of centuries of enforced immorality, or this proud land must take a second place among civilized nations.

The Freedmen's Aid and Southern Education Society deserves well of the church and of the nation. For brevity, I will call attention now to only one part of its work. Immediately after the Civil War it sprang into being to lend a helping hand to the nation's wards — millions of degraded and ignorant citizens with the glorious, awful gift of the ballot in their hands. It has poured millions of dollars into the South to educate and Christianize the most needy of all who need. It is now educating 8,725 students under the care of 473 teachers — one-fourth of the students and one-fifth of the teachers in our entire church. It is developing self-help in a most beneficent degree. Its work is chiefly in the lines of primary and secondary, and largely of industrial education; but it has also achieved results in collegiate, normal, medical, and theological education which command the high admiration and gratitude of all unprejudiced philanthropists.

In no part of this work will its zeal be chilled by such utterances as the following, from a distinguished Southerner, who, I am sure, will yet repent of his folly: "We have held off and given the North a fair chance long enough. . . The Southern darkey . . . is drifting to inevitable destruction. . . . *Hic, hæc, hoc*, will be the ruin of the African. He needs sensible, sympathetic, kindly instruction from those of us who know his place, and will see that he does not get out of it."

"*His place!*" We need have no fear that he will not find "his place," if the doors of opportunity are fairly opened to him, and if he is prepared to enter them. It is not the educated Negro who is a menace to society; he will be sure to sympathize with the noble words of a colored minister, who adorns our church, Professor Bowen, of Gammon Theological Seminary, who, in his great address at the opening of the Negro Building of the Atlanta Exposition, said: "As a representative of the thinking people of my race, I take off my hat to the white man of this country, North and South, when he swears, by all that liveth, that the sanctity of his home and the purity of his family shall be maintained inviolate at every hazard. . . . We do not ask that the criminal escape; but we plead that the court shall ferret out his crime by due process of law, and that he receive the full measure of punishment according to law. We ask that justice, severe, unbiased and remorseless, be meted out to all criminals, black and white, who violate the purity of any woman, white or black, South or North."

While I was holding a colored Conference in Tennessee, Bishop Haygood dropped in. I invited him to address the brethren, which he did in the most brotherly, wise, and weighty words, and he closed by saying: "I beg you to bear this message from me to your colleagues, and to all in charge of your work down here. You don't know half the good you are doing here, else you would do a great deal more!"

For this grandly successful work, and for the means to multiply its usefulness, I plead. Oh, that *every pastor* of our church would listen! Brother, do not neglect the collection for this most worthy cause! Take it, by itself, alone after an address or sermon on the subject, as the Discipline directs. The "omnibus" collection has stood right across the track of this cause, and has well-nigh wrecked it. Give one Sunday morning each year to this subject alone. Tell your people the facts relating to it. No cause will interest them more, and your appeal will be sure to win and enlist their heads and hearts and hands.

Prayerfully submitted to the church, by order and on behalf of the General Committee of the Freedmen's Aid and Southern Education Society.

Philadelphia, December, 1895.

WOMAN'S HOME MISSIONARY SOCIETY.

Money.

Mrs. James Mather.

ACCORDING to By-law 13 of Conference Societies of the Woman's Home Missionary Society, "No membership dues or money obtained for missionary purposes may be used for local needs." And By-law 14 is as follows: "Auxiliaries shall have credit in the general report only for money sent to the general treasury."

The W. H. M. S. has a bureau for local work, and according to its by-laws (17) the work of this bureau shall comprise the supervision of *mission* work in our large cities and towns, as inaugurated or carried forward by our auxiliaries in harmony with our local church authorities, pastors, and official boards; the support of industrial schools, for instruction in religion, morals, temperance, and the elementary industries; and the employment of Bible-readers for general missionary work among the neglected women and children. (18) Local missionary work, for which credit for money expended is given, shall be entered upon only with the approval of the General Executive Board, after a formal application for permission to undertake such work through the secretary of the bureau of local missionary work. (19) All persons employed as missionaries in these fields shall be subject to all the rules relating to testimonials as to fitness, and to furnishing reports of work that are applicable to missionaries in other fields. (20) The funds used for the support of this city work shall be raised for that special purpose, and by such methods as shall not diminish the amount that would otherwise be contributed to the general treasury.

Notwithstanding these explicit by-laws, mistaken views, from lack of attention to them, have caused quite a little embarrassment in the work of the W. H. M. S. in different localities. Some of our zealous ministers have found it a convenient resource to apply to some of the mellow-hearted sisters of the W. H. M. S. for a portion of their gleanings, which have been secured by them with so much painstaking. It does indeed lessen their own labors in securing the funds for local church purposes, for repairs on parsonages, and general arrears in church finances; but apply the simple rule of righteousness, and we shall immediately discern how crooked all such transactions are. Our moneys must be applied to the causes for which they are collected. The funds raised in the name of the W. H. M. S. were never intended to be applied to other than missionary purposes. As we have shown — and it will bear to be reiterated — work in the local church assumed by the W. H. M. S. must be purely missionary work, having the approval of the bureau of local work, and the funds used must be raised for that special purpose, and no money used which has been raised for general missionary purposes.

The local charities of the church, such as homes for the aged and the orphan, temperance restaurants and reading-rooms, and such like enterprises, are works of righteousness for the local church as a unit, and not for the W. H. M. S. as an organization. However, an auxiliary may employ a missionary in its home church, and in the name of the W. H. M. S. may raise the funds for her support. This fund may be disbursed by the auxiliary, and all receipted bills having been sent to the general treasurer, the work will be recognized in the general reports and due credit given.

Deaconess and Immigrant Homes may be conducted in the same manner, or auxiliaries or Conferences that are contiguous can unite and send all moneys collected by them, whether membership dues or otherwise, direct to the general treasurer, and receive by appropriation from the General Board of Managers the amount necessary to carry on the work of a Deaconess or Immigrant Home projected by them, the work having previously been approved by the General Board of Managers.

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The Conferences.

N. E. Southern Conference.

Providence District.

Bristol. — Thursday evening, Dec. 19, a novel and interesting entertainment was given at the parsonage. Miss Kingsley arranged Tennyson's "Dream of Fair Women" so as to present it as a home entertainment. The larger rooms were made suitable for the purpose, and about one hundred persons were present to witness "the charming array of beauty and loveliness." So successful and so thoroughly enjoyed was this parlor entertainment that its repetition in the Town Hall has been very urgently requested. The Christmas services and celebrations were of an unusually interesting and enjoyable nature, and the spiritual interest of the church is excellent. Rev. A. W. Kingsley is pastor.

Wickford. — Rev. E. F. Studley announces extra services beginning Jan. 1. A neat card giving subjects for nineteen days has been circulated. The topics are such as to attract, and yet are very suggestive of Gospel truth. The second lecture in the Epworth League course was given by Mr. F. E. Baker, of Lynn, Dec. 30; subject, "From Joppa to the Sea of Galilee." It was an interesting lecture and such as might with profit be heard by all our League chapters.

Newport, Thames St. — Rev. J. H. McDonald is again at his work, and his many friends will rejoice in his restoration to health. The only fear is that in his efforts to make up for lost time he may overwork. The Y. M. C. A. have secured his services for the annual address to be delivered Sunday evening, Jan. 12, at a union service of all the churches in the city. The church very kindly remembered their pastor at Christmas with the present of the two-volume edition of the Standard Dictionary, in full Russia binding. At the Christmas tree and entertainment the Sunday-school organist was presented with a bicycle by the school. Thames St. Church is enjoying prosperity.

Asbury Church, Providence. — Christmas was celebrated in an enthusiastic manner by the church and Sunday-school. Presents were numerous and valuable and many pleasant surprises were given. Superintendent Baker was presented a handsome banquet lamp; the pastor, Rev. J. A. L. Rich, received an ice cream set of Haviland china; Mr. Northcott, president of the Epworth League, was given a Morris chair. Other presents of equal value were given to prominent workers, and an enjoyable entertainment was provided by members of the Sunday-school. A watch meeting was held Dec. 31, being the beginning of extra services. The north end of the city greatly needs a sweeping revival of religion. Wickedness and crime abound in this section. Pastor Rich is earnestly working for the salvation of the multitude, and has the united support of this church in work.

Haven Church. — The cantata of "Ruth, the Moabitish Maiden," was successfully given by the Epworth League, under the direction of F. W. Shakleford, Monday evening, Dec. 9. The solos and choruses were well rendered, and the audience which crowded the church expressed its satisfaction and many desire its repetition. The proceeds were for the new piano recently purchased by the League. This church has a "favorite son," who is looked upon as a very desirable candidate for lay delegate to the General Conference, a loyal Methodist, an earnest worker, and one in every way qualified for the honor — Joseph E. C. Farnham.

Providence Preachers' Meeting. — On Monday, Dec. 23, Rev. J. H. Allen, of Phenix, gave a scholarly and interesting paper on, "The Originality of the Bible;" and on Monday, Dec. 31, "devotional meeting" was conducted by Rev. G. E. Brightman. It was a pentecostal season. The Spirit was manifestly present, and the ministers received an anointing from above. The program for January is as follows: Monday, Jan. 6, address by Rev. J. H. Weber, "How to Reach and Save Men;" Jan. 13, review of Balfour's "Foundations of Belief," Rev. J. H. McDonald; Jan. 20, essay, "The True Platform of Christian Union," by Rev. F. C. Baker; Jan. 27, lecture by Rev. G. W. Anderson, "Camping Out."

Presiding Elder Benton is making his fourth quarterly visit to the churches. He reports a good religious interest and revival spirit all over the district. General regret is expressed by both ministers and laymen that this quarter will close his six years' term as presiding elder. Mr. Benton is exceedingly popular and very highly esteemed in love by his brethren.

Among the "fathers" of our Conference none is more highly esteemed than Rev. M. J. Talbot, D. D., and it is an open secret that he is likely to head our delegation to the General Conference.

NEMO.

Norwich District.

Improvements, material and spiritual, are apparent in the church at *Hockanum*. The church edifice has been shingled and painted. The inside has been repaired and renovated. The horse-sheds have been repaired, the lawn beautified, and walks laid out. A new cellar has been excavated at an expense of $40. The parsonage has been shingled and a well sunk. This latter is a real blessing. For thirty years the drinking water for the parsonage has been brought from neighbors' wells. In future the supply will be abundant and good from its own fountain. The growth of the church membership is gratifying. Last spring a good revival interest was manifested and many sought the Lord. On Sunday, Dec. 22, 21 persons united in full membership with the church. It was a notable day. Christmas was appropriately celebrated with exercises and a tree. The pastor was presented a goodly sum of money. Rev. Jas. A. Wood is closing the third year of his pastorate. During this time he has seen the membership nearly doubled. He has taken the course of study in Hartford Theological Seminary, and has also taken the Conference course of study. During this time two little girls have been given to bless the parsonage. Each year the salary has been increased. Larger fields and heavier work may come with future years, but it is hardly probable that more satisfactory results can be accomplished. The best fields are not often the largest or most prominent. Faithful service in our smaller village and country charges often pays the best in real success and soul satisfaction. But the young men who win results to these by diligence and fidelity are soon found out and pushed to the front where such talent is demanded increasingly.

New London had a Christmas tree on the evening of Dec. 26 for the smaller children. The older people have had a custom for several years of making offerings instead of receiving presents. This year four barrels of potatoes, several bags of flour, groceries, meat and provisions of various kinds, were brought in. These are afterward distributed to families of the poor. It is an excellent custom which might with great advantage be adopted by many of our churches. The pastor, Rev. R. Povey, was well remembered. A huge stocking four feet long and more than two feet in circumference, filled with good things, was presented. A Dresden clock was also a gift from his Sunday-school class. Mrs. Povey received a beautiful book and articles of silver-ware. The annual memorial service was held, Sunday morning, Dec. 29. On this occasion obituaries were read of seven members of the church who had died during the year. This service was instituted a few years ago, and has been adopted as a regular part of the church work. Different persons are appointed to prepare the memorials, and special care is used in arranging the order of exercises. It is one of the most valuable services which can be held by a church, and is always appreciated by the people. The last Sunday of the year is a peculiarly appropriate time for its observance. Let others take pattern!

Christmas was quite generally observed throughout the district by concerts, trees, collations, stereopticon talks, Santa Claus with chimney attachments, etc.

Many churches are now holding special revival services, some in union with other churches, some with special helpers, and others with the home force only. A deep spirit of earnest desire for a genuine quickening of Christian life in the church and conversion of sinners is felt by the larger part, if not all, of our preachers, and faithful effort is being made to accomplish all possible.

Many pleasant expressions of appreciation of the work of the presiding elder, Rev. George H. Bates, come to us from both preachers and laymen. He is faithful in service and truly fraternal with his brethren. Strength for his labors has been given him. The new work has been taxing to strength, but he has sustained it far better than many feared he would be able to do. He has had the prayers of his brethren, who will continue to ask for him Divine guidance and strength, especially as the heavy work of the last quarter, with its perplexities of planning appointments, comes forward.

We notice that on another district a Social Union has already put in nomination for General Conference a lay delegate. The candidate is an excellent one. We have several laymen of ability on this district eminently fitted to serve the church in that capacity, but we have no Social Union, and so they will have to be found out in the ordinary way. Even our Preachers' Meeting of this district has never been credited with much activity on the line of church politics, clerical or otherwise; yet when two new presiding elders were needed last Conference, it didn't strain the district's resources to furnish both. If necessity really demands it, probably we could furnish both of the needed lay delegates for the next General Conference. Undoubtedly this is a great district! Not quite so near Boston, to be sure, as some others, yet not entirely out of the universe, after all.

Y.

New Hampshire Conference.

Concord District.

Bow. — Mrs. Almira Ordway, recently deceased, left by will $500 to the Bow Methodist Episcopal Church, the income from the sum to be used to aid in the support of the pastor. Her husband was once a prominent member of this church, and it is said that he made his will, devising about $5,000 to the church. Some things he deemed wrong in his pastor led him to revoke this will. In such a case it were well for a man to remember that pastors are transient, but the church abides.

West Thornton. — Rev. W. H. Prescott, of Nebraska, has recently conducted a series of special services in this place. Pastor Tisdale writes as follows: "The church has been greatly blessed, backsliders reclaimed, and sinners brought to the Lord. Mr. Prescott is a good singer, a fully consecrated man of God, fervid, zealous and with sanctified common sense." He is a native of New Hampshire, a member of the Nebraska Conference, highly commended by his presiding elder, and is available for evangelistic services. His address is 2 Haynes Park, Boston, Mass.

Centre Sandwich. — The parsonage here having been recently built over in part, as before noted in the HERALD, a house-warming occurred a few weeks since, at which literary exercises were conducted by the Epworth League, and the pastor and wife were surprised by the gift of a beautiful silver tea service.

Christmas. — So many pastors were kindly remembered with Christmas gifts — some of money and some of useful articles — that to record them all would require much space and many repetitions. The kindly interest thus expressed by the churches in their pastors and their families greatly enhances the value of the gifts bestowed on them.

Grange Village. — The new church at Grange Village was dedicated by the presiding elder, Dec. 29. It was found that $230 additional were required to meet the obligations. Although the people had given generously and, as they thought, up to their ability, with the help of friends from Lancaster village the sum needed was secured and the church was dedicated practically free of debt. It is built on a Church Extension plan. The walls and ceiling are neatly finished with spruce, the windows are of superior stained glass, and the seats, carpet and furnishings are all in harmony. The people of the vicinity are to be congratulated on the erection of such a beautiful house of worship in their midst, and they are happy in the completion of the enterprise. For it they are much indebted to the judgment and energy of their painstaking and persevering pastor, Rev. R. T. Wolcott.

Chichester. — Rev. Merwin Y. Webster will supply Chichester and Loudon the remainder of the Conference year. Mr. Webster is the son of Rev. W. R. Webster, pastor at Salisbury.

Personal. — December 23, Arthur R. Davis, of Jefferson, N. H., and Miss Etta L., daughter of Rev. W. A. Loyne, pastor of the Jefferson M. E. Church, were united in marriage. The ceremony was performed by Rev. S. C. Keeler. The bride was the recipient of many valuable presents.

S. C. K.

Bethlehem. — On Monday evening, Dec. 23, a genuine surprise was given Rev. W. C. Bartlett and family by a large number of the members of his church and congregation, the object being to make glad the heart of the pastor by a substantial manifestation of their love and appreciation. After an hour of social enjoyment, felicitous remarks were made by Mr. C. L. Bartlett. The pastor responded, after which the people returned to their homes. Sundry peculiar hand-shakes with the pastor's wife at the close conveyed in each instance something more than a good wish for a "Merry Christmas."

Manchester District.

A Double Up Society. — Can we not double the attendance in our Sunday-schools? It is a fact that in many places these schools are not attended by more than a third of the number found in the congregation. For some reason a large majority of the people go home from the preaching service, and the Sunday-school has a scattered few. Then there are many in every community, both old and young, who are in neither congregation nor school. By some means these persons should all be reached and earnestly and urgently solicited to attend. It is a work that must extend beyond mere pastoral effort. It should enlist the entire membership of the school. To accomplish this, if possible, a plan is just being inaugurated in New Hampshire by the State Sunday-school Association, and is being pushed by the field secretary, Mr. I. B. Miller. It is called the "Double Up Society." A card is put into the hands of all who will accept it, containing this declaration: "In order to promote this end, and increase the membership and usefulness of the —— Sunday-school, *I will try* to secure during the next quarter for our school, or its home department, a new pupil who is *not now* attending Sunday-school anywhere. Name ——, Class ——." The present Sunday-school membership in the State is about 50,000. If the population is 350,000, it is easy to see how many are not now reached by this branch of church work. We appeal to pastors and superintendents all over the State, in all the denominations, to give our field secretary all the encouragement in their power, not only in this, but in all his work among us. If any desire the "Double Up" cards, they can secure them by writing Mr. Miller at Keene. Let Methodists not fall behind the other denominations in the Granite State in this aggressive movement!

Nearly all the churches had their Christmas entertainment, and, so far as heard from, the pastors and their families received kind remembrances.

The aggressive pastor at *Enfield*, Rev. C. N. Tilton, is pushing his work. It is a large field for a small man, but he endures the labor well, and sees fruit. The pastor who sits down and takes no interest in anything more than to draw his salary, and complains because he does not have a better charge, ought not to have any place. This pastor through eight months of the year preaches every other Sunday four times, and every Sunday three times, and is in better condition now than when he came here nearly two years ago. He enters upon a revival campaign with the Week of Prayer, having two young men evangelists to aid him. One week will be given to West Canaan, and probably two to Enfield. It looks as if the field was ripe for the harvest.

If any of the pastors desire a well-recommended evangelist, who is a Methodist preacher and member of a Conference, the presiding elder will tell them where they can write to such an one.

One of our pastors has been promised a new suit of clothes. He has spoken in no uncertain manner on the rum question, and has helped the Law and Order League, and the fellows of the "baser sort" have proposed to dress him up, not in purple and fine linen, but in tar and feathers. It is hardly necessary to say that none of

LOOKS LIKE THIS

Stamped in **Blue** on the parchment in which is wrapped

MANHATTAN PRINT BUTTER.

Is always fresh — uniform the year round in its acme of excellence — pure, sweet, delicious and costs no more than you've always paid for the best. In pound and half pound prints.

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THE CHRISTIAN INDUSTRIAL LEAGUE.

An organization for men inside the church, with religious, social, business, sickness and death benefits. Send for printed matter to the Christian Industrial League, Springfield, Mass.

EPWORTH ORGANS & PIANOS for homes and chapels. No agents. Shipped direct, at factory prices. You take no risk for we ask no money until instruments arrive in Good Order and are found as represented. Catalogues free if name and address of ministers as reference is stated.

WILLIAMS ORGAN & PIANO CO., 248 CANAL STREET, CHICAGO. ILL.

MANUAL ORGAN FOR SALE.

The Mathewson Street Methodist Episcopal Church Providence, R. I., offer their fine Two Manual Organ for sale.

It has compass CC to G, 56 notes, and pedals compass CCC to C, 25 notes, with 930 pipes. Height, 18 feet, 9 inches; width, 13 feet, 4 inches; depth, 9 feet. Also about 40 black walnut upholstered spring seat pews 16 feet long. For full information apply to

WILLIAM H. WASHBURN,

26 Custom House St., Providence, R. I.

Individual Communion

Cups, Cabinets and Tables, adapted to the customs and usages of all branches of the Christian church. Illustrated descriptive catalogue free.

GLOBE FURNITURE CO., Northville, Mich.

Manufacturers of Furniture for Church, Chapel, Sunday Schools and Assembly Rooms.

FREE TO BALD HEADS

We will mail on application, free information how to grow hair upon a bald head, stop falling hair and remove scalp diseases. Address,

Altenheim Med. Dispensary, Room 207, Selves Building Cincinnati, Ohio.

Asthma, Bronchitis and Kindred Diseases "Catarrh Permanently Cured"

BOSTON, MASS., April 20, 1894. (Care Jordan, Marsh & Co.)

Dear Sir: I had catarrh for twenty years, and the last ten years (all of which time has been passed in this great establishment) I suffered fearfully. One half-dozen handkerchiefs per day would be used. It extended to my throat; the base of my tongue was badly affected. I constantly kept in my mouth cardamon seeds, or some such breath purifier. I could not sleep with my mouth closed. I began using Hyomei in December, and in two weeks I was entirely — and now, after four months and no return of the disease, I can say, *permanently* — cured. I am going to ask the head of the firm, Mr. Eben D. Jordan, to indorse this statement.

MRS. ELVIRA E. B. GIBSON.

Indorsed — Eben D. Jordan.

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with **Hyomei**, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. Consultation and trial free at my office.

Pocket Inhaler Outfit, Complete, by Mail, $1.00, consisting of pocket inhaler, made of deodorized hard rubber (beautifully polished), a bottle of **Hyomei**, a dropper, and full directions for using. If you are *still* skeptical, send your address; my pamphlet shall prove that **Hyomei** cures. Are you open to conviction?

R. T. BOOTH, 18 East 20th St., New York.

BOOTH'S POCKET INHALER OUTFIT BY MAIL, $1.00.

The Australian "Dry Air" Treatment of Asthma, Bronchitis, Catarrh, Coughs, Colds, Laryngitis, Etc.

these things move him. They are likely to hear from him again.

New Year's day was a very interesting one at *Lebanon*. Bishop John H. Vincent came for a brief visit to his old friends, Mr. and Mrs. E. H. Thompson, and they took advantage of his coming to tender him a reception. About 160 invitations were sent out. It was a delightful occasion. The Bishop was in excellent health, and had a kindly word for all the guests. Mr. Thompson's home has been a frequent stopping-place for this distinguished servant of the church, and nowhere is his coming hailed with greater delight. The dozen who remained after the company had departed, and listened to or took part in the conversation, felt it was both a means of grace and a source of education. The Bishop was on his way to Harvard where he is to lecture.

The presiding elder and his wife have a lonesome feeling these days, by reason of the departure of all their children. The eldest was married Christmas Eve, and is practicing medicine in Derry; the second one has just entered the Medical School at Hanover, to follow in the footsteps of his brother; while the youngest is in the Conference Seminary at Tilton.

Folks who want to complain about their pastors ought to have the courage to let it be known who they are and not inflict upon the presiding elder anonymous letters. Two of these came in one mail the other day. One was signed a "Member of the Methodist Church," and the other "One of the Old School Bible Students," and were intended to show up the failings of two pastors to meet the needs of the community. It is small business to send unsigned documents of this kind.

Rev. J. H. Vincent, of *Goffstown*, has not gone to the county farm which is now located at Grasmere, but the name of the post-office at which he receives his mail has been changed from Goffstown Centre to Grasmere. B.

New England Conference.

Boston South District.

Boston, First Church. — Watch-night was made the occasion of the annual home-coming and roll-call of this church and congregation. From 6 to 8 o'clock a reception was given by the pastor, Rev. C. L. Goodell, and the official board. Supper was served to all, the church orchestra meantime discoursing sweet music. The pastor's report of the work of the year, and addresses on behalf of the church by Hon. E. H. Dunn, and for the Sunday-school by the superintendent, Dr. C. H. Wall, were followed by the roll-call of the membership. The watch-meeting opened at 10 o'clock with an appropriate sermon by the pastor. An opportunity for testimony and a most impressive consecration service closed the exercises. Upwards of 400 were in attendance during the evening, of whom a large proportion remained to usher in the New Year with prayer and praise. The pastor's report showed 120 conversions for the year just closed, and a net gain of 52 full members. Special meetings are being held each night during the month except Saturdays. Many requests for prayer have already been received. The church is very zealous, numbers being engaged in evangelistic house-to-house visitation. The Spirit of God is manifestly present at every service.

Dedham. — The Junior League of the East Dedham Church pledged $50 toward the repairs of the church. On New Year's night, under direction of the pastor, Rev. L. P. Cushman, they gave a very successful entertainment to a crowded house, netting more than enough to redeem their pledge. Great credit is due Mrs. Belle Hodgesdon, who drilled the League for their exercises. Mr. Moses C. Hodges, the popular baritone of People's Temple, gave several fine solos, which were received with hearty applause.

Boston North District.

Trinity, Cambridge. — From Dec. 1 to 15, Rev. Ralph Gillam and Mr. Chas. L. Estey held special services with this church and the Baptist Church. About twenty probationers have been received since the meetings, and there are more to follow. Dec. 18, the 90th birthday of Horatio Hovey (for over fifty years a member of Trinity Church), was observed by a public reception. Father Hovey addressed the company with great vigor and clearness, and was the recipient of a beautiful chair and many congratulations and good wishes. Dr. Hatch, Revs. S. E. Breen, W. G. Richardson, G. W. Mansfield, C. H. Hanaford, and John O'Brien were among the many represented. A watch meeting was held. Probationers were received early in the evening. Rev. C. R. Brown preached an inspiring sermon at 9.15. Coffee and crackers were served during the intermission. The communion was administered at 10.45, and the last minutes were spent in prayer. The Spirit's presence and

[Continued on Page 16.]

BRONCHITIS. Sudden changes of the weather cause Bronchial Troubles. "*Brown's Bronchial Troches*" will give effective relief.

Church Register.

HERALD CALENDAR.

Central Circuit Preachers' Meet'g, at Ashland, Jan. 1
Rockland Dis. Min. Asso. and Epworth League Convention, at China, Me., Feb. 3-6
Providence Dis. Min. Asso., at First Church, Newport, Feb. 10, 11
N. Bedf'd Dis. Min. Asso., Grace Ch., Taunton, Feb. 17, 18
Norwich Dist. Min. Asso., at Jewett City, Feb. 17, 18

CONFERENCE.	PLACE.	TIME.	BISHOP.
New Eng. South'n,	Fall River, Mass.,	April 1,	Foster
New York East,	New Haven, Conn.,	" 1,	Merrill
New York,	New York city,	" 1,	Ninde
New Hampshire,	Lawrence, Mass.,	" 1,	Fowler
Maine,	Auburn, Me.,	" 8,	Merrill
New England,	Springfield, Mass.,	" 8,	Foss
Vermont,	Barre, Vt.,	" 8,	Fowler
East Maine,	Oldtown, Me.,	" 15,	Merrill
Troy,	Gloversville, N. Y.,	" 15,	Fowler

Annual Business Meeting at Wesleyan Hall, January 20, at 12 M. Annual Popular Meeting, with distinguished speakers, at Music Hall, Sunday, Jan. 26, at 3 P. M.
MARTIN D. KNEELAND, Sec.

REDEDICATION. — The M. E. Church of Pittsfield, Me., will be rededicated Jan. 16-19. Former pastors are earnestly invited to be present.

WOMAN'S CHRISTIAN TEMPERANCE ALLIANCE GREETING. — Inasmuch as the program for the Week of Prayer this year does not include temperance as one of its special topics, we would urge on all Christian people not to forget it in their church meetings, at their home altars, in their private devotions. Let this omission be the means of inciting us to greater effort next year, so that the committee on program will, in answer to the expressed wishes of Christian people, give the temperance work the prominence to which such an important subject is entitled. It is gratifying to note the increased interest along temperance lines of work, and the organizing of anti-saloon leagues both State and national; these organizations — like our Alliance — are non-partisan and non-sectarian, and are laboring for the same great object, the total prohibition of the liquor traffic.

One of the surest ways of securing to our nation a happy and prosperous New Year is for all friends of humanity to unite their efforts, both by prayer and work, for the entire overthrow of the saloon. May God speed the day!

Mrs. H. C. CAMPBELL, President.
Mrs. ABBIE LYNCH, Vice President.
Mrs. ELLEN M. WATSON, Cor. Secretary.
Miss EMMA R. FOWLER, Rec. Secretary.
Mrs. G. M. PHILLIPS, Treasurer.
Pittsburgh, Pa.

Money Letters from Dec. 30 to Jan. 6.

Franklin Ames, J E Allen. L D Brown, G H Blake, Mrs A B Baker, Mrs R Blanchard, B K Bosworth, H A Barker, A A Bronsdon, Wm Briggs, Mrs H Bessey, J H Bickford, J H Boutin, F L Boyden, F L Brooks, Mrs E M Bartlett, W H Bryant. W F Cook, Mrs Jos Cummings, Mrs C S Carlton, A Cameron, Miss L Curtis, A Converse, Cutting & Brodrick, S H Coffin, Mrs N M Coolidge, Mrs O S Carr, Mrs N H Cary, H B Cady, D W Cooley, G H Cheney, H F Clark, J A Chase. J A Dixon, B L Dean, James Dunn, Jos Denison, W T Dyke, D L Duncan, S Donaldson, L H Dorchester, E F Dearborn. Capt W R Eaton, Jas Eastman, G F Earle, J Engle, Mrs T H Esten. J P Frye, Mrs B Fessenden, Mrs R A Fifield, J S Farley, Mrs Ella French. E W Goodier, Mrs E Garrett, W C Gordon, Mrs M R Goss, W H Guild, R Gage, P N Granger. J W Hatch, M N P Hawkes, J F Haley, A M Hubbell, M S Hobson, J T Howland, Mrs L Howard, C M Hall, M S Hard, E B Hopkins, Thos Howarth, Mrs A J Hamilton, J R Hinchcliffe, D Halleron, C I Hood & Co, J H Hillman. W M Ingraham. N J Jones, J W Jordan, R E Jones, S A Jones, C E Jones, H Q Judd. T N Kewley, A Knowlton. T F Lane, Mrs E H Leseman, U G Lyons, L M Learned. J H Mansfield, Daniel Manjer, G A McLucas, P S Mather, D McWilliams, W H Meeker, J J McDaniels, E M McCammon. H D Noyes & Co, L Nichols, J W Newhall. C R Oxford. W H N Pratt, E S Prince, W W Painter, Mrs A Potter, H E Parker, Mrs H Packard, Mrs E B Prentice, R C Pingree, Mrs E A Parsons, G C Peck, J W Presby, E L Pike, C & G Prince, Susan W Perry, Mrs W A Poore. Mrs T P Richardson, J N Robinson, M B Reynolds, Mrs D W Roberts, L A Rudd. C E Springer, J D Sparks, Mrs O C Sleeper, A L Smith, H H Sampson, M A Stephens, Mrs C Spaulding, Mrs G H Snow, D K Stetson, J W Searing, Wm Schmind, F H Smith, B R Sleeper, I Simmons, Mrs E Stevens, Lester Strout, B Simonds, C N Stone & Co. B P Taft, J F Thurston, H Tuckley, W C Townsend, W J Thompson, E Thompson, C H Talmage, E O Thayer. J H Wood, E G Willey, C H Walter, J W Walker, H L Wriston, W C Wedge, A F Whitney, H C Weakley, Mrs J E White, Mrs P E Walker.

China and Glass Mark-Down.

We will have our annual CLEARANCE SALE regardless of cost, of remnant lots, odd pieces of China and Glass, also fine Lamps.

On Tables No. 11, No. 6 and No. 9, Main Floor, will be seen handsomely decorated China Game Sets, Fish Sets, Tea Sets, Tete-a-Tete Sets and rich Teas, marked down one-third.

On Tables No. 10 and No. 18, Glass-room Floor, will be found Cut and Etched Glass, Salad Sets, Fruit Dishes, Pitchers, etc.

Dinner Set Hall (Third Floor), on Tables Nos. 12, 15 and 18, will be seen rich Soup Sets, Breakfast Sets, Dinner Sets, Oyster Plates, Fruit Plates, etc.

Art Rooms — Rich pieces of rich China with the Royal Worcester, Doultons, Haviland, Hungarian, Teplitz, Belleek, Crown Derby, Copeland, Wedgwood and other recognized brands of choice bric-a-brac.

LAMP GALLERY. On Table No. 7 are Rich Lamps from Dresden, Doultons, Japanese Cloisonné, superb shapes and decorations, mounted with best founts and burners.

All or any of the above will be sold at exactly ONE-THIRD OFF the lowest retail prices (always marked in plain figures) ever sold by us.

The above are genuine bargains, in many instances less than equal items can be landed for, but sold to close lots prior to our annual stock taking. The sale will continue for two weeks.

Inspection and comparison invited.

Jones, McDuffee & Stratton,
China, Glass and Lamp Merchants.
120 FRANKLIN.

Marriages.

KNIGHTLY — SWETT — In Norway, Me., Jan. 1, by Rev. F. Grovenor, Wm. H. Knightly and Ella Swett, both of N.

MERRILL — MACK — In Old Orchard, Me., Dec. 19, by Rev. W. Canham, George H. Merrill and Mrs. Sarah E. Mack, both of Scarboro', Me.

DAVIS — HOWLAND — Also, Jan. 1, by the same, Curtis A. Davis, of Henniker, N. H., and Grace E. Howland, of Old Orchard.

THE ANNUAL MEETING OF THE NEW ENGLAND METHODIST HISTORICAL SOCIETY will be held in the Society's Room, 36 Bromfield St., Boston, on Monday, Jan. 20, at 2.30 p. m. The Directors will please meet at 2 o'clock.
JOSEPH H. MANSFIELD, Rec. Sec'y.

AMERICAN-ITALIAN SOCIAL. — The monthly American-Italian Social will be held next Monday evening, at the hall of the Italian Church, corner of Hanover and Cross Sts., Boston. All our American Methodists, and their friends, are cordially invited to come and get acquainted with the Italians and their church work.
WM. D. BRIDGE.

QUARTERLY MEETINGS.

ST. JOHNSBURY DISTRICT — FOURTH QUARTER.

[Quarterly conferences and Sabbath services.]

JAN.

Danville & W. Danville, 18, a m, 19, pastor; Walden & So. Walden, 17, p m, Feb. 23, pastor; Peacham, 18, p m, 19, pastor; Hardw'k, 17, eve, 19, pastor; Groton, 18, eve, 19, pastor; Greensboro' & Stannard, 18, a m, 19, exchange; West Groton, 11, a m, S. ser., ex., O. M. Boutwell; Craftsbury, 18, p m, 19, a m; Wait's River & E. Orange, 11, p m, 12, p m; Albany, 20, a m, 19, p m; Topsham, 11, eve, 12, a m; So. Albany, 20, p m, 19, eve; Newbury & W. Newbury, 13, p m, 12, pastor; Irasburgh, 25, eve, 26, a m; Coventry, 27, a m, 26, p m.

FEB.

Newport Centre & Troy, 1, p m, 2, a m; Guildhall, 15, eve, 16, a m; Jay; Evansv'le & Brownington, 11, a m, 23, exchange; Westfield, 3, a m, 2, pastor; Barton L'ding, Jan. 27, p m, 16, exchange; Lowell, 3, p m, 2, pastor; West Burke, 11, eve, 23, ex. A. G. Austin; East Burke & East Haven, 8, a m, 16, pastor; Derby, 10, eve, 23, a m; Island Pond, 8, eve, 9, a m; Newport, 22, eve, 23, eve; East Charleston, 10, a m, 9, p m; Bloomfield, S. serv., 16, exchange; Holland & Morgan, 10, p m, 23, pastor; Canaan, S. serv., 23, exchange; Lunenburgh & E. Concord, 15, p m, 16, p m; Woodbury, 22, eve, 23, exc.; Cabot, 29, a m, March 1, W. S. Smithers.

MARCH.

Marshfield, Feb. 29, p m, 1, a m; Sheffield, 7, p m, 8; Plainfield, 2, a m, 1, eve; N. Danville, 11, p m, S. ser., ex., W. C. Johnson; Barre, 2, eve, 1, pastor; West Concord, 14, a m, 15, eve; South Barre, 3, a m, S. serv., pastor; Victory, 14, p m, 15, a m; Williamstown, 3, p m, 22, pastor; St. Johnsbury Cen. & East Lyndon, 19, p m, 22; Barton, 8, eve, 22, pastor; St. Johnsbury, 17, eve, 1, pastor; Glover, 6, p m, 22, pastor; Lyndon, 28, p m, 29, p m; Lyndonville, 28, eve, 29, a m.

The Presiding Elder will hold all the quarterly conferences. All a. m. quarterly conferences at 10 o'clock; all p. m. at 1; eve. at 7. The afternoon Sunday services will be at 2 o'clock.

Will the pastors see that the financial committees, local preachers, exhorters, class-leaders, and presidents of Epworth League chapters are present at the quarterly conferences with written reports?

Let us push the benevolent collections. We cannot afford to neglect any one of them. We must help all we can to get the Missionary Society out of debt.
JOSEPH HAMILTON, P. E.

DOVER DISTRICT — FOURTH QUARTER.

JAN.

Sanbornville, 4, eve, 5, a m; Kingston, 19, p m and eve; Brookfield, 5, p m; Haverhill, Third Ch., 25, eve, 26, a m; Milton Mills, 5, eve, 6, eve; Lawrence, St. Paul's, 26, p m, 27, eve; Newfields, 12, a m, 20, eve; Exeter, 12, eve, 13, eve; Haverhill, First Ch., 26, eve, 28, eve; East Kingston, 18, eve, 19, a m; Newmarket, 20, eve.

FEB.

Lawrence, Garden St., 2, a m, 3, eve; Merrimacport, 16, p m and eve; Lawrence, St. Mark's, 1, eve, 2, eve; Ministerial Asso., 17, 18, at Haverhill; Methuen, 8, eve, 9, a m; Smithtown, 21, eve, 23, p m; Haverhill, Grace Church, 9, eve, 10, eve; Salisbury, 22, eve, 23, a m; Hampton, 23, a m, 24, eve; Amesbury, 15, eve, 16, a m.

MARCH.

Tuftonboro', Feb. 29, eve, 1, a m; Danville, 15, a m; East Hampstead, 15, eve; North Wakefield and East Wolfeboro, 1, p m; West " 16, eve; Dover, 18, eve; Moultonville, 1, eve; Auburn, 19, eve; E. Rochester, 6, eve, 8, eve; Chester, 20, eve; Rochester, 7, eve, 8, a m; Epping, 21, eve, 22, a m; Somersworth, 9, eve; Raymond, 22, eve, 23, eve; Portsmouth, 11, eve; Candia, 22, p m; Greenland, 12, eve; Lowell, Centralv'le, 13, eve; Lawrence, First Church, 28, eve, 29, a m; Sandown, 14, eve, 15, p m.

Have all reports written and ready; nominations prepared; collections taken; General Conference expenses secured, and "win a bride for the Master."
G. W. NORRIS, P. E.

AUGUSTA DISTRICT — FOURTH QUARTER.

DEC.

Wilton, 28, 29;

JAN.

Wayne, 4, 5; Phillips, 17, 19, a m; Kingfield, 12, 13; Livermore Falls, 25, 26, a m; Strong, 15, 19, p m; Liv. & Hartford, 26, p m, 27.

FEB.

Oakland & Sidney, 1, 2; Industry & Starks, 18, 19; Mt. Vernon & Vienna, 4; New Sharon & Mercer, 20, 21; Leeds & Green, 8, 9; Madison, 22, 23, a m; Kent's Hill & Readfield Corner, 12; North Anson, 23, p m, 24; Solon & Bingham, 15, 16, 17; Skowhegan, 25; Farmington, 29.

MARCH.

Farmington, 1, a m; East Livermore, 11; Temple, 1, p m and 2; North Augusta, 14, 15, a m; Weld, 3; Augusta, 15, p m, 16; Monmouth, 4; Hallowell, 21, 22, a m; Fairfield, 7, 8, a m; Gardiner, 22, p m, 23; Waterville, 8, p m, 9; Richmond, 28, 29.

APRIL.

Winthrop, 4, 5.
J. B. LAPHAM.

Are You "All Broken Up?"
Take Horsford's Acid Phosphate.
It steadies the nerves, clears the brain and promotes digestion. Makes a pleasant and wholesome beverage.

DEDICATION. — The new chapel at Castine — Steele District — Me., will be dedicated Tuesday, Jan. 14. The dedicatory service will be held at 2 p. m. All former pastors of this people are cordially invited. If you cannot be present in person, favor us with a written word to encourage the people. All neighboring pastors are also cordially invited to be present at this service.
U. G. LYONS, Pastor.

NEW BEDFORD DISTRICT MINISTERIAL ASSOCIATION, at Grace Church, Taunton, Feb. 17, 18.

Monday, 2 p. m, devotional exercises; business. Essays: Importance of the Common People to the Church and the Nation, W. S. Fitch; Mudgeism *vs.* Methodism, E. E. Phillips. At 7.30 p. m., sermon, O. M. Martin, D. D.; alt., B. M. Wilkins.

Tuesday, 9 a. m., devotional exercises. Essays: How Should the Bible be Studied? A. J. Coultas; History of Hymnody, C. H. Harris, D. D. At 2 p. m., devotional exercises; business. Discussion of Home Missions: "Woman's Home Missions," Mrs. T. J. Everett; "Conference Home Missions," E. S. Douglass. Essay: "Richard Baxter," C. H. Ewer. At 7.30 p. m., sermon, C. S. Davis.
J. F. COOPER, for the Com.

W. F. M. S., PROVIDENCE DISTRICT. — A district meeting will be held in Pawtucket, First Church, Tuesday, Jan. 14, at 10.30 a. m., 2 and 7.30 p. m. Reports from auxiliaries, addresses, children's meeting and music, will constitute the program. Miss Mabel C. Hartford, Miss Atkinson and Miss Carr will be present. Basket lunch at noon; supper provided. Steam and electric cars not far from the church.
Mrs. H. D. ROBINSON, Dist. Sec.

Vigor belongs
to health. Health to well-fed bodies. It's easy to feed some people, but proper nourishment for the invalid, the convalescent and the dyspeptic is hard to obtain.

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a perfect food; strengthens and nourishes the system; restores the appetite

Somatose-Biscuit, 10% Somatose. A valuable addition to the diet.

Runkel Bros.' Somatose-Cocoa (10% Somatose), for nursing mothers, invalids and convalescents. A pleasant beverage for table use.

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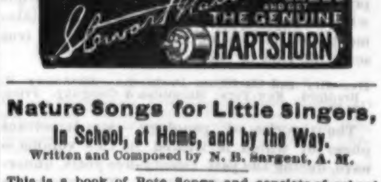

Nature Songs for Little Singers,
In School, at Home, and by the Way.
Written and Composed by N. B. Sargent, A. M.

This is a book of Rote Songs, and consists of school songs, work songs, flower and bird songs, musical lessons in botany, and songs on all the various subjects of interest to child life in nature. The words and music are entirely original, and are melodious, pleasing, instructive, and entertaining. The book will be of great value in the primary and intermediate grades of public schools, as well as in the home. Price, 30 cents.

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Our Book Table.

The Unity of the Book of Genesis. By William Henry Green, D. D., LL. D. New York: Charles Scribner's Sons. Price, $3.

Here we have another book on the Higher Criticism by one of our greatest Biblical scholars in America. He is the champion on the orthodox side; he defies the giants of advanced Higher Criticism. Along general lines he has met them with the pen, and now contests the case in a single book. Genesis is a strategic point in the battle; to carry that is to gain the field. In this volume he considers the single point of the unity of the Book of Genesis. The critics had claimed that the book was not written by Moses at all, but was a redaction composed of material from various documents. Prof. Green pronounces against the documentary theory and offers his proofs in favor of Moses as the sole author of the first book of the Bible. Instead of selecting passages here and there to prove his points, he goes through the entire book, dealing with the particular passages in order. In this respect the argument is cumulative and full; he covers the whole field of controversy. The work evidences a vast amount of labor and a thorough mastery of the subject. If Prof. Green has not reached the whole truth in the matter, we may be sure he has made the best possible defence of the conservative side.

The New Life in Christ. A Study of Personal Religion. By Joseph Agar Beet, D. D. New York: Hunt & Eaton. Price, $1.50.

In its intimate nature the religion of Christ is a spiritual life, but that life necessarily manifests itself in various aspects to the world. Too often men have been satisfied to appropriate some one of these aspects rather than essential Christianity. In the present treatise the author attempts a systematic and scientific treatment of the whole subject of the religious life. He divides his matter into five parts: 1. The ruin in which man finds himself, in bondage to the flesh and sin; 2. The restoration through repentance, faith, the new birth and adoption by Christ into the family of God; 3. The way of holiness, in which various phases of the advanced life are considered; 4. The divine and human in the Christian life; 5. The revelation of God in the new life in Christ in the three persons of the Trinity. The movement is a gradual advance from the beginning to the end. The catastrophic feature so often dwelt upon by sensational preachers almost entirely disappears. There are points, to be sure, of great light and quickening, but there had been a steady advance up to them, and the advance continues after them. The change here indicated in theological discussion resembles that in geology. The first geologists made much of catastrophes, such as floods and earthquakes; the later ones regard these catastrophes as mere incidents of the forces in constant operation. Dr. Beet has more thoroughly considered this problem of experimental religion than any one who has gone before him. The book is a statement and defence of gradualism as the true scientific view of the new life in Christ.

Heredity and Christian Problems. By Amory H. Bradford. New York: Macmillan & Company. Price, $1.25.

The theories of penology — an important phase of which is treated in this volume — have, during the past twenty-five years, undergone a radical transformation. The criminal is no longer isolated, but studied in connection with the generations preceding him. What he is in his tastes, bent and purpose comes, in part, as an inheritance from earlier generations. The criminal of today is not only the man made by free will, but the man projected from former conditions. Heredity, in this way, becomes an important item in the study of guilt, crime and poverty, and makes a re-investigation of the subject imperative. Dr. Bradford has assigned himself the task, and has, in this book, given us some of the marked results of the study. The volume contains fourteen chapters, bearing on the subjects covered by the title. They treat of heredity as related to several Christian problems, as crime, pauperism, education, the race, and the home. The work gives evidence of careful research and investigation. Dr. Bradford's judgment in selecting from the wide range of material is only equaled by his ability in making a clear and forcible presentation of the whole subject. In view of all these facts, we think this the best study of heredity from the Christian standpoint that has been issued.

The Journal of a Spy in Paris During the Reign of Terror. January-July, 1794. By Raoul Heslin. New York: Harper & Brothers. Price, $1.25.

The Reign of Terror was an outburst from the pit; the city was a world of iniquity, set on fire of hell; the people had suddenly been transformed into fiends and were devouring each other. Description of the scene has taxed the utmost power of genius. Dickens, in the "Tale of Two Cities," was hardly able to rise to the occasion. Carlyle came nearest to painting the chain lightning and the flames of brimstone which enter into the lurid picture of the hour. Heslin, a fragment of whose journal is here given, was an eye-witness of the horrible orgies. He was in the height of the struggle. The Journal runs from day to day, serious and frivolous events being noted in crisp and trenchant phrases. Robespierre, St. Just, Couthon, Belland, Barère and the Jacobins pass across the stage and are vividly photographed. The author makes the scene very realistic.

Methods of Mind-Training. Concentrated Attention and Memory. By Catherine Aiken. New York: Harper & Brothers. Price, $1.

The author is an educator who has learned a new secret — the importance of attention in the process of training and new methods for securing it. The book is not a treatise on psychology or teaching in general, but rather "the history of a practical method of applying psychological principles, especially those which apply directly to the subjects of attention and memory." The importance of attention and memory is explained and illustrated, and the principles and methods of the new system are set forth in a clear and satisfactory manner.

An Idyl of Lake George, and Other Poems. By Benjamin P. Leggett. Boston: Press of T. O. Metcalf & Company.

Prof. Leggett is a genuine poet, and in this little volume he has made a contribution worthy to occupy a place beside the productions of our best living authors. His lines are rhythmical and ring out with the melody of true song. His poems are mirrors of nature and human life. The music of the stream and wood, as well as the beauty of the grainfield, the meadow, and the season, are here; but his verses are not without the higher charm derived from the contemplation of human actions and passions, human sorrows, joys and hopes. His song is optimistic and jubilant. In the "Idyl of Lake George" every line helps to show forth the beauties of the lake and the forest settings about it, and the traditions of the past come in to vary and brighten the picture. "The Adirondack Poems" tell of the summer and autumn, the wood path, the open field and closed forest, the mountain stream, the storm without, and the fire upon the hearth within. He also has a group of beautiful sonnets. There is not a meagre poem in the whole book.

The Boy Officers of 1812. By Everett T. Tomlinson. Boston: Lee & Shepard. Price, $1.50.

We have here the latest instalment of the "War of 1812 Series." Though a story, many of the characters and incidents have a historical basis. It is designed, at once, to furnish a truthful and vivid picture of that war period and to minister to patriotism. The scene of the tale is about our Northern lakes, where the war prevailed, and with which the author seems to be familiar. The story is well told.

Lakewood. A Story of Today. By Mary Harriott Norris. New York: Frederick A. Stokes Company.

"Lakewood" is a story of the "West End Series," written with much spirit, and affording variety and rapidity of movement. The scene is laid at one of the pleasure resorts, where the women have a share in the speaking. It well repays reading.

Amos Judd. By J. A. Mitchell. New York: Charles Scribner's Sons. Price, 75 cents.

The imagination is the most marvelous endowment of the human being. It dissolves men and women in its powerful chemicals and then reconstructs new and better ones out of the elements. The author takes an Indian Rajah and transplants him to a Connecticut town and gives him a New England education. It is the East, with its strange vision, transferred to the West and strangely mixed. It is the detail of the unusual and strange, presenting an ingenious situation and a strange denouement.

The Soul-Winners; or, How to Lead Sinners to the Saviour. By C. H. Spurgeon. New York: Fleming H. Revell Company. Price, $1.25.

Soul-winning is the grand business of Christian people, especially Christian ministers; and we might well desire to learn from so great a master as Spurgeon. He prepared much of this material for the press, but failed to put it in order. The first six of the chapters were delivered as lectures in his college, and the other two were given in sermons. They treat every phase of the subject. Every Christian worker will find in this volume important suggestions and helps. This is not the work of a theorizer, but of one who, above most ministers of his generation, was successful in this "most royal employment."

The Minute Man on the Frontier. By Rev. W. G. Puddefoot. New York: Thomas Y. Crowell & Company.

The author is the minute man. As field secretary of the American Home Missionary Society, he has traveled extensively North and South, and his chapters contain glowing pictures of the scenery and life on the frontier. You see how civilization and religion advance in the new region; he takes you now to the logging camp, then to the cabin of the settler, or to the hold of the miner. The volume gives you the new West and the efforts the Congregationalists are making to gain a foothold therein.

Dead Man's Court. By Maurice H. Hervey. New York: Frederick A. Stokes Company. Price, 75 cents.

The "Dead Man's Court" is a tragic tale. There is a story of love, a marriage, and a murder. The interest of the story lies in the attempt to find out the murderer. It is a tracing of crime in tracks of blood and an accumulation of circumstantial evidence.

Great Men's Sons. By Elbridge S. Brooks. New York: G. P. Putnam's Sons. Price $1.50.

We hear of great men — seldom of their sons. The author was at no little pains to find out who the sons of great men from Socrates to Napoleon were, what they did and how they turned out. At the best he was able to obtain only glimpses of men who, for the most part, had no title to immortality. Probably not one of the names would have come down to us but for the father. Mr. Brooks has made a curious and entertaining book, containing records of twenty-seven great men who left sons — Socrates, Alexander, Cicero, Constantine, Mahomet, Charlemagne, Alfred, William the Conqueror, Columbus, Luther, Cromwell and Napoleon. No one of them left a son at all equal to himself; the inspiration of the father was lacking.

Reube Dare's Shad Boat. A Tale of the Tide Country. By Charles G. D. Roberts. New York: Hunt & Eaton. Price, $1.

This is an admirable juvenile book, written in a clear and animated style, and detailing transactions which are sure to interest a child. As the title indicates, the scene is laid along the shore and the amusement is found in the use of Reube's boat, "Dido."

Magazines.

— The January *Scribner's* makes a good opening for the year. Claude Monet's "View of Rouen," as engraved by W. M. Aikman, is used for a frontispiece. "A Decorative Painting by Robert Blum" heads the column. J. M. Barrie opens the story of "Sentimental Tommy," to be continued through the year. Augustine Birrell furnishes a sketch of Frederick Locker, the author of "London Lyrics." President Andrews continues his "History of the Last Quarter Century" down through Cleveland's first administration. Thomas Curtis Clarke, in "The Waterways from the Ocean to the Lakes," outlines the history of the Erie Canal. "A New Sport" described is no other than the Canadian toboggan-slide. T. R. Sullivan has an able, illustrated article on the Boston Public Library. (Charles Scribner's Sons: New York.)

— The January issue of the *International Journal of Ethics* contains five contributed articles and a discussion. Alfred Fouillée, of the Institute of France, leads in a paper on "The Hegemony of Science and Philosophy." The question considered is whether science is to have the leadership of the race. David G. Ritchie has a fine article on "Social Evolution." Tokiwo Yokoi tells of "The Ethical Life and Conceptions of the Japanese." The type of morality is rather utilitarian than Christian. The issues the Catholic Church is raising on the economics question is shown in an article by John Graham Brooks entitled, "The Social Question in the Catholic Congresses." (International Journal of Ethics: 1305 Arch Street, Philadelphia.)

— The January number of *Harper's* is a sort of George Washington issue. As a frontispiece it has C. W. Peale's portrait, painted in 1772 and now owned by Gen. George Washington Custis Lee, of Lexington, Va. Prof. Woodrow Wilson follows with an article, "In Washington's Day," accompanied with illustrations and a map. Julian Ralph, in "The Story of Miss Pi," gives a description of a Chinese fortune-teller. Elizabeth Stuart Phelps furnishes "Twenty-Four: Four. A Story," and Elizabeth Robins Pennell has an illustrated article on "London's Underground Railways." The continuations are: "The Gorman Struggle for Liberty," "Personal Recollections of Joan of Arc," and Black's new story "Briseis." (Harper & Brothers: New York.)

— The *American Antiquarian and Oriental Journal* for November opens with a paper on "The Cherokees and their Neighbors," by A. Downing. T. H. Lewis follows in an article on "Ancient Mounds in Northern Minnesota." The mounds extend farther north than was formerly supposed, our Indians melting into the tribes of Canada. W. M. Beauchamp studies the tribes of the Great Lakes, and Dr. Peet, the editor, gives a paper on "The Discovery of the Pueblos." This may be considered the Indian number. (American Antiquarian: 175 Wabash Ave., Chicago.)

— The *Missionary Review* opens the new year with a good list of articles under the leading heads — "Literature of Missions," "International Department," "Monthly Survey," "Editorial," and "General Intelligence." The "Motive Force of Missions," "A Missionary Romance," and "New Forces for Mission Work," are among the titles under the first department head. In the survey of the field attention is drawn especially to China and Turkey. (Funk & Wagnalls: New York.)

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Obituaries.

Jackson. — Alfred Jackson, for twenty-one years a resident of Bingham, Maine, died Dec. 1, 1895, aged 82 years, 4 months, and 20 days. He was born in Sidney, Maine, July 10, 1813.

His first wife, Miss Elmira L. Clark, of Sidney, died a short time after their marriage. He then married Miss Sarah Hale, of East Madison, who died in 1862. In 1870 he married Mrs. Naomi M. Holden, of Solon, who survives him.

After living twenty-six years in Sidney, he moved to Solon, where he lived thirty-five years. In 1874 he moved to Bingham. In early life he experienced religion, and united with the Methodist Episcopal Church. For thirty years he was a class-leader. Perhaps in no year of his life was he more constant in his attendance upon the means of grace than during the last, walking frequently from one to two miles to attend the weekly class-meeting. He was considered a very young man for his years, wearing no glasses while reading.

Eight children and an adopted daughter survive him — Mr. R. D. S. Jackson, Mrs. A. L. Richardson, Henry A. Jackson and Mrs. E. H. Turner, of Fort Fairfield; Mrs. A. W. Cummings, of Albany; Mrs. A. E. Downing, of Auburn; Mrs. J. H. Bishop, of Winthrop; Mr. Jonas P. Jackson, of Solon; and Miss Myrtie Jackson, of Bingham.

The funeral services were held at his late residence, Dec. 3. His remains were taken to South Solon for burial. J. M.

Smith. — After a lingering and painful illness, on the morning of Nov. 12, 1895, Josie E. Smith passed from her place in the parental and church home in Columbia Falls, Me., to the home above, aged 19 years.

She made an open confession of her Saviour when but thirteen years of age, and had lived a consistent life. She was a member of the young people's society, the choir and the class. Josie was blessed with a bright, happy spirit and expression and her singing and testimonies in social meetings were helpful to all. She had much to live for and was hopeful of recovery until almost the last week of her life; but when it became evident to all that she could not recover she asked to go at once if it were the Lord's will. To her mother, who clung to her to the last, she said: "You wished grandmother to die so she might not suffer any more; you ought to love me just the same and not wish me to bear this any longer." She shrank from the thought of soul sleeping, and said to her friends, "I can't believe that I shall lie in the cold ground all the years till Jesus comes again."

A large company of friends gathered at the church to sympathize with the bereaved family and pay the last tokens of respect to one beloved by all. The thought of the occasion was of the many mansions in heaven in course of preparation by Jesus.

A vacant chair in the home, one less in the choir of earth, but one more tie in the heavenly home and one more harp of gold in tune!

SIDNEY O. YOUNG.

Buckminster. — Mrs. Eliza E. Buckminster was born in Plaistow, N. H., in 1807, and died at her home in Malden, Mass., Nov. 9, 1895, aged 88 years, 7 months.

Mrs. Buckminster was converted at a camp-meeting at the age of fifteen years, baptized in the Merrimac River at Haverhill, and at once joined the class, there being no M. E. Church in Haverhill at the time. In 1825 she married Gilman Dodge at Haverhill. The next year they moved to Boston, and she united with the Bromfield St. Church, and entered at once into all branches of its work and life. For twenty-five years she was the honored and respected president of the Ladies' Society. She was a life-long friend of Jacob Sleeper, who, in speaking of her just before he died, said, "She is a woman who would adorn any station."

In 1841 she was left a widow with five children. The full care of the family now rested on her, and here she showed her ability and care as a mother. In 1846 she married Wm. J. Buckminster, assistant editor of the *Massachusetts Ploughman*. Later they moved to Haverhill, where she with her husband became charter members of the Wesley M. E. Church. In 1860, moving to that part of Malden known as Maplewood, she was instrumental in forming the Maplewood M. E. Church, of which she was an active, honored and respected member to the time of her death.

Mr. Buckminster died in 1878, leaving two sons, William and John, since which time Mrs. Buckminster has resided with her youngest son and daughter, who have been examples of true devotion and who, with the other children, have loved, honored and made her beautiful life so happy to its close. She leaves five children, thirteen grandchildren, fifteen great-grandchildren, and one great-great-grandchild.

Mrs. Buckminster was an old-time Methodist. Her home was the preacher's resort, and a most hearty welcome was always given. Bishops Baker and Janes were among her strongest friends. She was a woman of unusually deep religious life. She loved the church of her choice. Christ was her dearest friend. For seventy-two years she was a subscriber and constant reader of ZION'S HERALD. It could always be found on her table with her Bible and other choice books. She was an ideal Christian, a faithful wife, a devoted mother, the truest and best of neighbors. The sweetness of her life will be a benediction to her family and to all who knew her. "Gentle and firm, strong and considerate, beloved alike by old and young."

Rev. J. W. F. Barnes, formerly of the Centre M. E. Church, with Revs. S. C. Cary and H. L. Wriston, two of her former pastors, and the writer, her present pastor, conducted the funeral service at her late home amid the family and a host of friends and neighbors. Her body rests in the family lot at Framingham. Her sweet spirit is with her Lord and Master.

L. W. ADAMS.

Baker. — Charles Baker, who was born at Hyannis, Mass., entered into rest at Springfield, Mass., Nov. 30, 1895, at the ripe age of 80 years.

His parents, Silvester and Hannah, had eight children, six of whom lived to maturity and several of whom were distinguished for great usefulness in the Methodist Episcopal Church. The oldest, though long dead, is still affectionately remembered in Trinity Church as Mother Hallett, and the youngest and only survivor, whom we all know and love at 77 as Aunt Eliza Baker, is waiting in physical weakness, but in strong faith, until her change shall come.

Charles Baker spent about half his life in the place of his birth. Shortly before coming to Springfield, where most of his subsequent life was passed, he experienced conversion. In this city he was identified first with Pynchon St. Church and afterwards with Trinity. For some years he filled faithfully the office of class-leader. He was a quiet, sincere, steady-going man, a typical New Englander in these traits, and his religious principles found constant illustration in a life marked by kindness and devotion. The closing months brought great suffering, but he was ever patient, and Divine grace proved sufficient.

The dear companion of his earlier life went on before, and fourteen years ago he married the wife who so tenderly ministered to him during the months of his final illness. A fond daughter — Mrs. Cooley, of this city — is also left to mourn; but those who are bereaved by this death have the memory of a good life to comfort them and a bright hope of future reunion. HENRY TUCKLEY.

Rand. — Belinda Thayer, widow of Jacob B. Rand, was born in Acworth, N. H., Jan. 26, 1820, and died in Concord, N. H., Dec. 5, 1895. Thus she was not quite 75 years of age when her summons came to depart.

In 1890 she had celebrated with her husband their golden wedding, they having been married in Newburg, N. Y., Aug. 19, 1840. A little more than a year passed, and the strong, vigorous, man was taken, while the somewhat fragile wife was left to walk alone earth's pilgrimage four darkened years. How hard this was for her, only those who had witnessed the almost ideal life this aged couple lived together can imagine. He had been so tenderly thoughtful of her, and she had depended so much upon him. Then they were almost constantly in each other's company in later years, when business cares and household duties had been largely laid aside. She was never known to smile from the hour death parted them. The light of her life had gone out. The sense of loss was so keen that she moved about as one in a dream. Events were no longer significant, days were uncounted. The world had given her all it could; her heart was in the Beyond. Not that she gave herself to selfish grief, but it was hard for her to rally from the shock of separation from him who was as part of her very life. Her trust held firm in God, she ministered to those who needed the offices of love, but she was weary of the present and longed for the future — she was homesick for heaven and the treasures laid up therein.

Although brought up in the Congregational Church, she was converted among the Methodists, and joined, with her husband, the Methodist Episcopal Church in 1840, while residing in Albany, N. Y. Returning to their native State of New Hampshire, they were among those who organized the society in Fisherville (now Penacook), and that of Baker Memorial in Concord. Previous to the formation of the latter society, they were members of the First Church. Mrs. Rand had been a loyal, intelligent and earnest Methodist for fifty-five years, interested in all the enterprises of the church, and co-operating with her husband in liberal giving to the local and general work. Theirs was the largest subscription for the erection of the new Baker Memorial edifice, and, after his death, she supplemented this with generous sums. Her home had open doors and every comfort for the Methodist minister. She loved and was beloved by her pastors. To the last she was faithful in attendance upon the public means of grace, so far as the state of her health and her advancing years would permit. She gave a quiet testimony, but her experience of salvation was clear and satisfactory. She *enjoyed* religion.

In common with many others she had the physical shrinking from the final hour, but when it came the timid woman was made brave, and in the midst of bodily pain the soul was filled with peace. It was a great comfort to her that Nellie (Mrs. S. L. Thompson), the daughter from whom she had never been separated in home life, and who had ministered with unselfish devotion to mother's every want, could be with her at the last. The other children living are: Nettie (Mrs. C. W. Barker), of Manitou Springs, Col., Herbert J., of Chicago, and Douglas M., of Minneapolis. They are all members of the church of their parents' choice. Six children had preceded the mother to the better land. One sister and two brothers survive her — Miss Huldah Thayer, of Plattsburg, N. Y., Warren Thayer, of Acworth, N. H., and Rev. P. B. Thayer, of Garland, Me. Beside these and other relatives, a host of friends among the sick and afflicted, the poor and unfortunate, whom she cheered and blessed and helped, mourn their loss.

In compliance with her dying request, the writer officiated at her funeral, assisted by Revs. C. U. Dunning and G. M. Curl. The services were held in the church, and many availed themselves of the privilege of looking upon the placid face that had grown strangely young at the touch of the last messenger, with the traces of age and pain and weariness all smoothed out. The familiar form was laid to rest beside the husband's in Woodlawn Cemetery, but "mother" is with God and the eternally redeemed; and so to the bereaved heaven is nearer and dearer. CHARLES W. BRADLEE.

In the Beginning

Of a new year, when the winter season of close confinement is only half gone, many find that their health begins to break down, that the least exposure threatens sickness. It is then as well as at all other times, and with people even in good health, that the following facts should be remembered, namely: that Hood's Sarsaparilla leads everything in the way of medicines; that it accomplishes the greatest cures in the world; has the largest sale in the world, and requires the largest building in the world devoted exclusively to the preparation of the proprietary medicine. Does not this conclusively prove, if you are sick, that Hood's Sarsaparilla is the medicine for you to take?

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The custom of clearance sales in January to close out lots enable buyers to secure bargains in many lines of reputable houses. Jones, McDuffee & Stratton's announcement is an annual looked for by a wide range of customers.

Review of the Week.

Tuesday, December 31.

— The standing committees of the Senate reorganized, Republican in place of Democrat.

— Philadelphia motormen still dissatisfied; they repudiate their agreement with the Traction Company.

— A report that Denmark will offer to sell to this country the islands of St. Thomas, Santa Cruz and St. John, in the West Indies.

— Hard fighting in Cuba; Gomez reported to have suffered defeat.

— A Red Cross rally in this city; Clara Barton, Mrs. Howe, Robert Treat Paine and others speak; an organization perfected for raising funds.

— The public-school children in New York city number 423,164.

Wednesday, January 1.

— Alfred Austin appointed poet laureate of England.

— An earthquake near Naples; several persons killed.

— A Negro lynched in Mississippi for slanderous talk and another for stealing.

— Close of the Atlanta Exposition.

— Invasion of the Transvaal by the British.

— W. S. Jewett, of Lawrence, arraigned on the charge of embezzling $100,000 of the funds of the Lake National Bank of Wolfboro, N. H.

— Life-saving crews do heroic work on Cape Cod; 39 men rescued from two wrecked schooners.

Thursday, January 2

— The President appoints the Venezuela Boundary Commission; it consists of five members.

— The Italians evacuate Adowa, and the Abyssinians occupy it.

— The candidacy of Gov. Morton as a Republican aspirant for the Presidency announced.

— The Cunarder "Cephalonia" strikes a rock during a fog near Holyhead; she backed off and was subsequently beached. No lives lost.

— Death, in New York, of Alfred Ely Beach, editor of the *Scientific American*.

— Germany asks England what she proposes to do in the Transvaal.

Friday, January 3.

— Four persons killed, two fatally injured, thirty or more hurt, and a damage of $100,000 to property, by the burning of a building in St. Louis in which fireworks were stored.

— A report that the British expedition which entered the Transvaal has been defeated by the Boers with heavy loss, and has surrendered.

— England replies to Germany that she disavows the invasion of the Transvaal by the South Africa Company's forces.

— Six lives lost in a fire at Columbus, O., thought to be due to natural gas.

— The Porte consents to allow the foreign consuls at Aleppo to mediate between the Armenians who still hold Zeitun and their Turkish besiegers.

— The Cuban insurgents select Guanajay, forty-five miles from Havana, as a centre of operations.

— Gov. Greenhalge enters upon his third gubernatorial term.

— Cincinnati adds twelve square miles to its area.

Saturday, January 4.

— Admiral Bunce's fleet still detained at Hampton Roads.

— Venezuela calls into service 200,000 militia.

— The Boston *Journal* declares for Thomas B. Reed for the Presidency.

— The Porte says orders have been given forbidding enforced conversion to Islamism.

— The Venezuela Commission to meet in Washington today.

— Three more bodies taken from the ruins of the St. Louis fire.

— A movement against Sunday dinners and receptions in official circles in Washington begun; Mrs. Cleveland co-operates.

— Emperor William congratulates President Kruger of the Transvaal on his victory over the British force; intense anger excited in England thereby.

— A spirited debate in the national Senate on Mr. Elkins' resolution providing that bonds hereafter shall be bought only by public competition.

— The Sultan permits Americans to distribute relief funds to the Armenians in Harpoot.

Monday, January 6.

— The President signed the proclamation on Saturday admitting Utah to Statehood.

— The Venezuela Commission elects Justice Brewer chairman.

— The Metropolitan District Commission reports that a Greater Boston is not desired, but recommends the formation of a metropolitan county which would include Boston and 28 outlying municipalities.

— Two more massacres, in which nearly 3,000 people were killed by the Kurds, reported from Asia Minor.

— A rumor that Admiral Bunce's fleet would be sent to the Bosphorus to sustain Minister Terrell in his demand for indemnity from the Turkish government.

— Mayor Lewis, of Freetown, Sierra Leone, a pure-blooded Negro, knighted by Queen Victoria.

— The Red Cross carrying on its humane work in Cuba under the Bishop of Havana.

— Mgr. Satolli, papal ablegate to this country, raised to the office of Cardinal.

— "Bat Shea," about to be executed for the Troy election murder, granted four weeks' respite; convict McGough confesses that he committed the deed.

— Proposals invited for a bond issue of $100,000,000, to be made February 5.

— Gen. Gomez again victorious in Cuba; he occupies Pinar del Rio.

— Six lives lost in a train wreck near Chillecothe, O., caused by an open switch.

— A crisis in the Dominion Cabinet over the Manitoba question; several members resign.

Wm. M. King, ex-Chief of Seed Division of U. S. Dept. of Agriculture, writes voluntarily to the Editor of the *American Agriculturist* as follows: "As a comfort producer and fuel saver, I can assure the readers of the *American Agriculturist* that the Rochester Radiator, which I have thoroughly tested, is all that it is recommended to be." This is valuable testimony to the merits of this article which has been advertised in our paper.

The Conferences.

[Continued from Page 13.]

power was felt throughout the evening. The Week of Prayer will be observed in union with the local Baptist Church.

Waltham, Immanuel. — The Christmas services were largely attended, and the Sunday-school concert was pronounced one of the finest ever given in the city. At the Christmas tree the pastor and wife were generously remembered and presented with a splendid dinner and tea service besides a sum of money. On New Year's night the Epworth League gave a reception to the members of the church and congregation, which was largely attended, and the society presented the janitor, Mr Sterns, with a beautiful watch in appreciation of his services. The Sunday-school is growing in numbers and interest, and at the annual meeting Willis E. Eaton, the popular superintendent, was re-elected. All departments of church work are in excellent condition. Rev. Elias Hodge is pastor.

Lowell Highlands. — Last Sunday 3 were baptized, 3 joined the church on probation, and 4 in full connection from probation. A roll-call of the membership drew out an unusually large attendance at the communion, and was very profitable. A Home Department has been started in the Sunday-school with the New Year. Dr. James Mudge, pastor.

Newton. — There was a largely attended communion service last Sunday. Five were received from probation, 1 on probation, and 6 by letter. Union services with the other churches will be held in this church during the Week of Prayer. Rev. Dilion Bronson, pastor.

Boston East District.

Malden, Belmont Church. — Last Sunday 4 persons were received into the church from probation, 11 by letter and 3 on probation. At the preceding communion 13 were received into full membership. This church will observe the Week of Prayer with special services, and in February will unite with the other Methodist churches of Malden in revival meetings under the leadership of Evangelist Weber. Rev. Geo. H. Clarke, pastor.

Swampscott. — The union revival services of the Methodist and Baptist churches, under the direction of Rev. J. H. Weber, came to a close Tuesday evening, Dec. 31. The place has been deeply stirred, and the influence of the meetings is felt in all the neighboring towns. After ten or twelve days of hard preliminary effort, and just when interest was highest, by a strange providence Mr. Weber was laid aside for seven days with quinsy. The revival was meanwhile carried on by the two local pastors until Mr. Weber could take up the work again, with blessed results. Seventy-three seekers have been at the altar. Of these twenty-five expressed a preference for the Baptist church, twenty-two for the Methodist (including Lynn and Beverly), three for the Congregational, and the rest are distributed among Episcopal, Presbyterian, Disciples, and Universalist churches. The work is still going on.

Thirteen persons were received into the Methodist church, Jan. 5 — 8 by letter, 1 from probation, and 4 on probation. Rev. A. C. Skinner is pastor.

Peabody. — This church observed New Year's Eve with a church reunion and watch meeting of surpassing interest. Letters from former pastors were read and impressive remarks made by laymen on the history and work of the church. Presiding Elder J. O. Knowles, a former pastor, also spoke. The meeting closed with an excellent altar service conducted by the pastor, Rev. C. H. Stackpole. A gracious spirit of revival prevails in all the meetings, and many are seeking Christ. The Sunday-school has been graded and is increasing in interest and attendance. A praying-band has been formed which is doing effective revival work. The Epworth League will entertain the convention in February. The Junior League is one of the most successful on the district. Special mission work has been begun among the Armenians.

Wakefield. — An interesting and profitable watch-night service was held in this place. During the Week of Prayer, and perhaps longer, the church will enjoy the assistance of Rev. Hugh Montgomery. Rev. A. H. Herrick is pastor.

Springfield District.

Christmas was very generally observed throughout the district with sermons and concerts on the preceding or following Sabbath, and with trees and their accompaniments Christmas evening. At *West Warren*, Rev. W. H. Dockham received a purse of money, and Mrs. Dockham a silver tea service. — *Bondsville* kindly remembered Rev. and Mrs. F. J. Hale with a well-filled purse. — Substantials for the table and a cash present were given to Rev. and Mrs. E. C. Bridgham at *East Longmeadow*. — Rev. J. H. Bennett, at *Hampden*, received an envelope containing money. — Rev. and Mrs. J. H. Stubbs received a valuable Smyrna rug from *Fairview*, where Mr. Stubbs preaches on Sunday afternoons. — The young men's Bible class of *Grace Church* presented Rev. E. P. Herrick a set of Whedon's Commentaries on the Old Testament. — *Asbury* gave Rev. Charles Tilton a good sum of money, and Mrs. Tilton's class gave her a solid silver sugar spoon, a cut glass dish, and a piece of Dresden china ware. — The *Westfield* Sunday-school hung Rev. L. H. Dorchester's family a stocking three feet long, filled with presents, most of which were from the primary department. Mrs. Dorchester received a beautiful hand-painted cracker-jar. Mr. Dorchester received several presents both beautiful and valuable. — Rev. I. S. Yerks, of *Colrain*, received a fine overcoat and $15. The farmers brought a load of produce to the parsonage. Mrs. Yerks had several remembrances from friends. — Church and Sunday-school united to give Rev. Jerome Wood at *Greenfield* an indexed Holman Self-pronouncing Bible. Mrs. Wood was remembered by her Sunday-school classes with several valuable presents. — The *Northampton* Sunday-school gave Supt. C. W. Rowley a beautiful picture. — Rev. J. R. Chaffee, of *Brookfield*, received a "sheep" edition of Encyclopædia Dictionary, 4 vols. The chorister, Mr. W. B. Hastings, Jr., was given $20.

Asbury. — The teachers of the Sunday-school at Christmas remembered their scholars by visiting or writing to them and by sending presents. There were no exercises. But on New Year's a jubilee was held. The primary department, numbering 150, nearly all of whom were present, had supper at five o'clock; then a fish pond, into which $25 worth of presents had been put, furnished entertainment for the little folks, who were provided with "hook and line" and allowed to catch their own presents. At 7 o'clock three hundred plates were laid for the other members of the school. The supper was followed by the installation of the new officers. Then came some recognitions of service rendered. Supt. F. N. Seerley, M. D., and his wife, who is superintendent of the primary department, were given a beautiful painting of roses, the work of Mrs. Tilton. This was from the officers and friends. The teachers and personal friends presented Miss Croaby, the assistant teacher, a handsome pastel and a quartered oak rocker. The work of Evangelist Lawrence Greenwood was a great blessing. On the last Sabbath he presented the work of the Florence Crittenton Homes and Missions, of which there are twenty-one, and took an offering of $185.

Conference. — This section of the Conference is much gratified at the decision of the Bureau, allowing the place of the next session to remain unchanged. The laymen — including the women — are especially pleased.

Holyoke Highlands. — A recent fair netted about $500. Pastor Kingsley is abundant in labors.

D. F. G.

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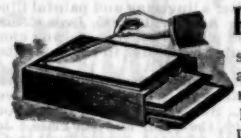

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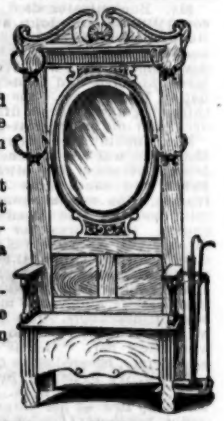

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